

INDIAN HISTORY FOR MATRICULATION

BY

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PREFACE

In writing this book I have strictly followed the syllabus of the Patna University, while keeping in view the syllabus of the Madras S. S. L. C. examination in special, and the requirements of other Indian Universities in general.

The subject matter has been treated topically; this has the advantage of presenting one continuous narrative and enables the reader to get the proper perspective. On the other hand a certain amount of repetition is inevitable, but it is hoped this will enable the reader to refresh his memory. I have endeavoured to remedy the defect of topical treatment by a chronological presentation of events for stated periods.

The Constitution of India has received greater attention on account of its growing importance. The history has been brought down to December, 1932. I have utilised the most recent researches (up to 1932), and incorporated their results so far as it is practicable to do so in a work of this kind. I have ventured to offer critical comment and explanation, and to "document" the book within modest limits.

In spelling Gupta names I have followed Mr. K. P. Jayaswal (*J. B. O. R. S.*, March, 1932). Apprehending a sudden upsetting of the hitherto prevailing ideas about dates I have almost followed the traditional path, while adding a separate note on the Saka Era.

The merits of the book, if any, are owing to all standard writers, to whom my debt is immense; the defects are my own.

I express my thanks to my publishers who have secured some excellent pictures for the book, *e.g.*, some ruins of Mohenjo-daro and seals excavated from the same place, the seal of Devapaladeva (which appears on the cover also), Konarak Temple and the decorative Wheel, all by the courtesy of the Archæological Survey of India; the Army Department Map showing European States superimposed on India, through the courtesy of the *Statesman*, Calcutta; and the picture of His Excellency the Viceroy reviewing the cadets on R.I.M. *Dufferin*, by courtesy of Captain H. A. B. Digby-Beste, R.I.M., C.I.E.

K. P. MITRA.

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CHAPTER I

INTRODUCTION

EVERYONE loves his country and is naturally eager to learn its past history. He asks: "Why is my country so named? What is the relation of my country to the world? Who were my ancestors? What glorious deeds did they do in war and peace? What was their culture?"

The name of our country is India, that is, the land of the Indus or the *Sindhu* river. The Persians changed *Sindhu* into *Hindu*, and the Greeks changed *Hindu* into Indos (the people being called Indoi). The name originally given to a part of the country later on covered the whole of it. The land of the Hindu or an Indian is Hindusthana. All Indians, of whatsoever religion, should strictly be called Hindus, but the word Hindu is used in the narrow sense of one who follows the Hindu religion.

India—Its
name

We call our country *Bhārata* or *Bhāratavarsha*, or the land of King Bharata or the land of the ancient Bharata tribe. Another ancient name not much known is *Jambudvīpa* or the island of the rose-apple.

India is a small continent, or a sub-continent. She has a vast area (1,805,332 square miles); and a vast population (35 crores). The map at the end of this book shows India in outline, excluding Burma, and twenty independent European countries superimposed. Her numerous races and peoples speak numerous languages, profess different religions, and are at varying stages of civilisation. Her mountains touch the

India, a sub-
continent

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sky and inspire awe, her mighty rivers make the land pure, rich and fertile, her vast forests shut out the sun and shelter aboriginal tribes, her hot arid deserts present a striking contrast to cool plains smiling with vegetation. She has a varying climate—ranging between the rigorous cold of the north and the sweltering heat of the south.

Natural
divisions

India has some well marked natural divisions—*viz.*, (i) the Himalayan range; (ii) the Indo-Gangetic plain; (iii) the elevated plateau in the centre flanked by high hills known as the Western and Eastern Ghats.

The
Himalayan
Range

So vast and sublime are the Himalayas that the great poet Kalidasa likens this "King of the Mountains" to "the measuring rod of the Earth." The Himalayan range includes the lovely vale of Kashmir, the kingdom of Nepal and the small states of Sikkim, Bhutan, Kumaun and Garhwal. The high mountains offer a barrier against the bleak winds of the north, and dissolve the monsoon clouds into torrents of rain, which, together with the thawing of the snow in spring, give rise to, and ever feed, the mighty rivers.

Indo-
Gangetic
Plain

The Indo-Gangetic plain lies between the base of the Himalayas and "a line drawn from Karachi to Delhi and Delhi to Calcutta." It covers the land watered by the Indus, the Ganges and the Brahmaputra and their tributaries, and includes the Punjab, Sind, Rajputana, the United Provinces of Agra and Oudh, Bihar, Bengal and Orissa. This plain is exceedingly rich and fertile and excited the cupidity of foreigners who made frequent attacks on India.

The Peninsula
proper

The third division is the Peninsula proper consisting of the tableland of Malwa and Bundelkhand, the Vindhya and the Satpura ranges and the Nerbudda and the Tapi (which with the thick jungles checked

penetration into the south), the Deccan plateau lying between the Nerbudda, the Krishna and the Tungabhadra, and the far south down to Cape Comorin comprising the ancient Tamil kingdoms. This tableland is flanked by the Eastern Ghats and Western Ghats, between which and the sea lie rich and fertile plains.

Roughly, the Vindhya ranges separated almost effectively Northern India (once called Hindusthan) from Southern India. Northern India was called *Uttarāpatha*, Southern India, *Dakshināpatha* or *Dākshinātya* (from which, however, is derived Deccan, a limited area as noted above). It was in Northern India that the Aryans first settled, and their settlement was called *Āryāvarta*; it was a long while before they could penetrate to the south and carry their culture and civilisation—a fact symbolised by the tradition of Ṛṣi Agastya crossing the Vindhyas.

Northern
India and
Southern
India

The mountains and the seas have for a long time proved to be the natural defences of our country. In this security, and plenty of natural resources grew up a distinct civilisation, ancient yet vital. India is known as the land of the most sublime philosophy. Her people are also deeply religious, with an abiding faith in God and destiny. It is said that this religion and philosophy have made her people turn away from the world, and bred in them a spirit of resignation, and a demoralising indolence. This is not wholly true. India's material prosperity was very great indeed, and she did not neglect the arts of a peaceful, comfortable, and cultured life. But the rich fertile plains, which yielded abundant food with little toil, and a hot and moist climate made life easy, enervating, and less warlike. People of these places became subject to attack by foreigners who easily overthrew them. But the conquerors, after long residence were, in their turn, similarly influenced by climate and had to yield to

The effect of
Geography
on History

4 INDIAN HISTORY FOR MATRICULATION

sturdy invaders from the north. Let us take for example the case of the Muslims. When they first invaded India they defeated the Rajputs whose ancestors had come from a temperate zone and had become enervated by India's weakening climate. These Muslims in their turn became enervated and were conquered by the Turki-speaking Moghuls who came from Central Asia in the temperate zone. The climate of India took away their vigour. History has repeatedly shown this. An invading nation comes from the north and founds an empire in India. In time this vigour declines, and the empire goes to pieces. Again there is another wave of invasion, another empire, another decline. This cycle ended when the invaders came from the sea. They never lost touch with their home in the cool climate, and never lost their vigour. Geography made Great Britain a great sea-power, the deeply indented character of her coast line favoured its development. India lacks that advantage, she has no indented coast line and no good harbours. The British control the sea and can replenish their strength from their temperate home climate.

The gates of
India

It is said that the mountains and the sea practically isolated India from the rest of the world. But there were certain doors through which the world could reach India. The north-western (Khaibar and Bolan) and north-eastern passes, but especially the former, have proved to be the flood gates of foreign invasion. The Vindhya more effectively stemmed the tide. When India was strong, her powerful navy helped her in establishing her colonies in the eastern seas, as her powerful army did in the lands of Central Asia, and spread her culture there. Till the seventeenth century her shores remained unmolested by foreigners. The geography of India helped her to develop a civilisation of her own. But in course of time she assimilated most

Civilisation
of India

of the civilisation of her immigrants and conquerors who became Indians.

This peculiar civilisation has made for the unity of India. Political unity has ever been the ideal of India in ancient and modern times, and is now almost an accomplished fact. Statesmen are evolving a constitution which at no distant date will enable her to take her due place as an equal and self-respecting partner in the British Empire.

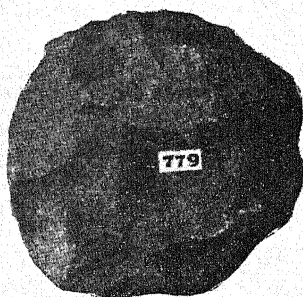
Unity of
India

CHAPTER II

THE PEOPLES OF INDIA

WHO were the original inhabitants of India? This is a question not very easy to answer. The modern population is mixed, for, from time to time, many immigrants came, mostly from the north, conquered those whom they found, and either drove them away or gradually mingled with them. Scholars have, however, got materials to frame some theories regarding the aborigines of India.

Original
inhabitants



Discoid Palaeolith of
reddish-grey quartzite.

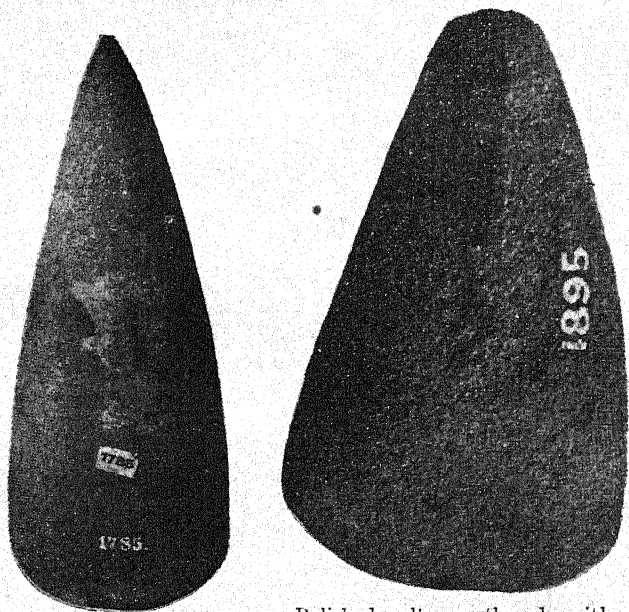


Guillotine-edged palaeolith
of reddish quartzite.

Palaeolithic
men

There were men of the Old Stone (*Palaeolithic*) Age. Our knowledge of them is indeed imperfect, but we have some general ideas about them. They lived in caves or under trees. They hunted animals for food with rude stone or bone weapons, and speared or

harpooned fishes. They had no knowledge of metals, or fire. They grew no corn, made no pottery, did no cooking, but ate things raw—flesh or roots, berries or fruits. Dark in complexion, short in stature, and wearing curly hair they resembled the Negroes of Africa and are called Negritos. They had no idea



Polished celt with pointed butt of speckled trap.

Polished celt, weathered, with flattened butt and crescentic edge of trap.

of death, and did not dispose of the dead. Their modern representatives are perhaps the Todas of the Nilgiris, and the Veddahs of Ceylon. Then there were men of the New Stone (*Neolithic*) age. Their **Neolithic men** weapons were, indeed, of stone, but more polished

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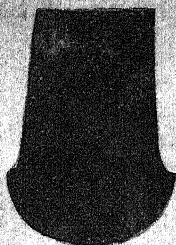
and more effective. They cultivated the land and grew corn. They domesticated animals. They drew crude pictures. These paintings of men, animals, and scenes on the walls of caves and on the face of rocks, may be seen at Mirzapore, Chaibassa or Singanpore. They hunted with bows and arrows. They made pottery, with their hands at first and then with the wheel. They knew the use of fire and cooked food. They had some knowledge of metals too; stone and metal weapons are often found



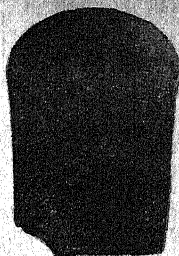
Sword from Fatehgarh, U.P.



Barbed Spear-head from Bijnor District.

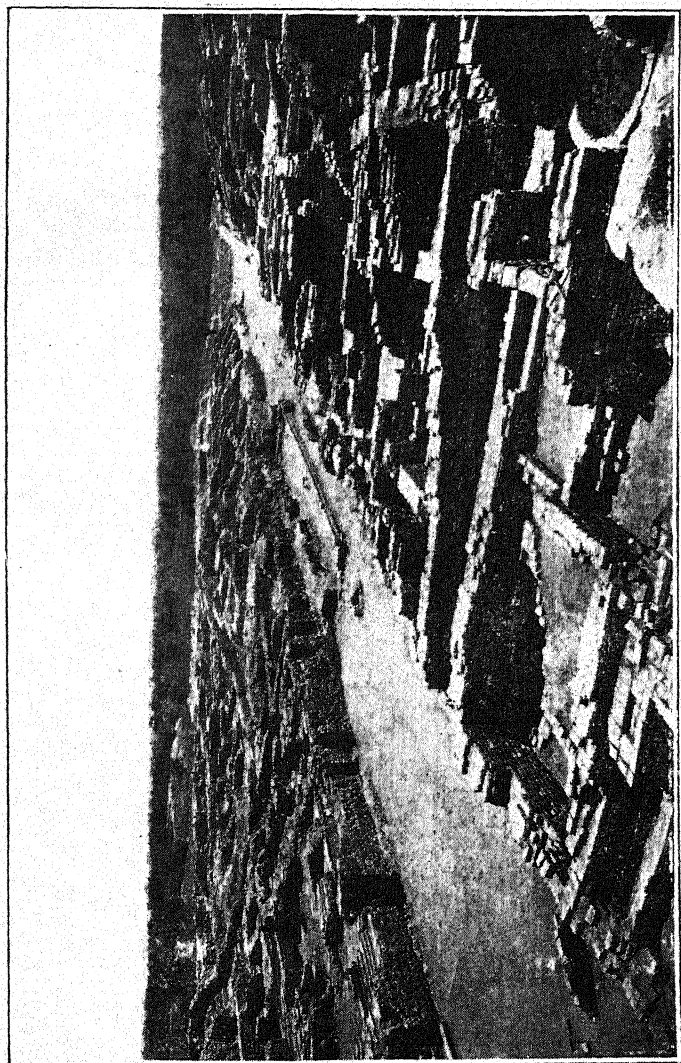


Celt from Bijnor District.



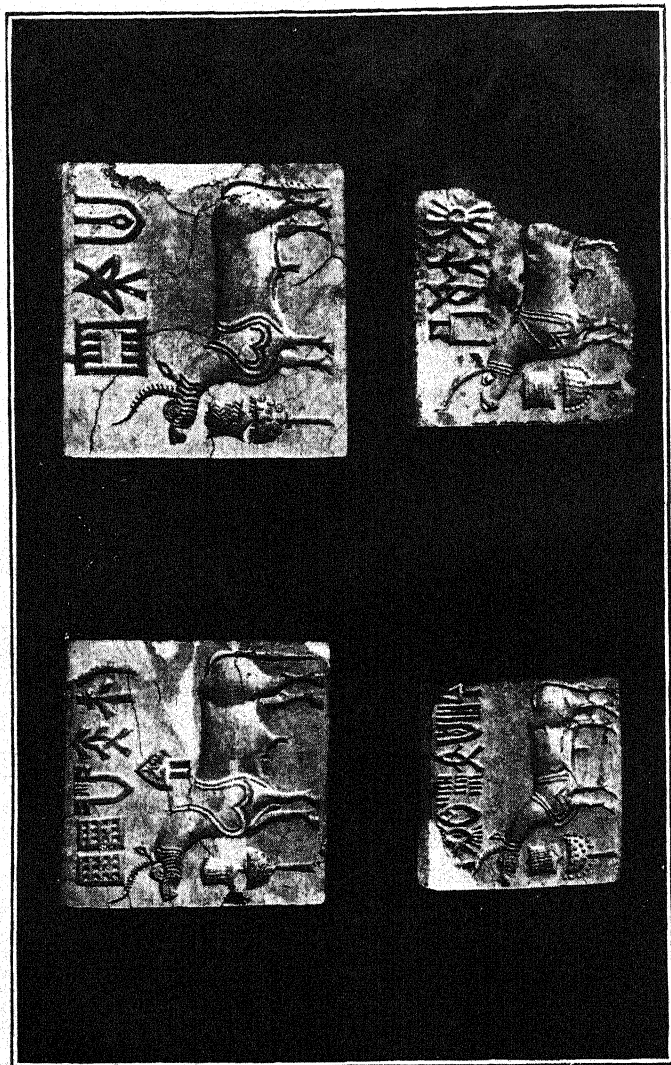
Celt from Bijnor District.

together in ancient deposits. Probably they knew weaving. They disposed of their dead. They were far more "civilised" than the palaeolithic men.



MOHENJO-DARO, RUINS OF A STREET.

Copyright : Archaeological Survey of India.



SEALS EXCAVATED FROM MOHENJO-DARO

Copyright : Archaeological Survey of India.

The common view is that "sooner or later the hunter settles down as a pastoralist. The nomadic stage of human history gave place, with the domestication of the animals to the pastoral; whilst the later adoption of agriculture led to the settlement of man in village communities on a tribal basis." The theory has undergone considerable modification. Climatic variations alter this order of succession of stages; some of these stages may be present together.

There were also people who were the ancestors of the Kols, the Mundas, the Santhals, the Khasis, and whose speech was called Austric, having affinity with that of the Mon-Khmer people and people of Polynesia.

In Southern India there was no intermediate stage of copper between stone and iron. In Northern India there was a Copper Age.

The excavations at Mohenjo-Daro, in Sind, and Harappa, in the Punjab, have brought to light the existence of a very ancient civilisation dating back to nearly five thousand years before the birth of Christ. On account of the discovery of numerous articles of copper this civilisation of the Indus Valley is called the Copper Age civilisation. In the Indian Museum, Calcutta, may be seen seals with a peculiar writing made up of symbols such as a wheel or cross, or pictures of animals—fanciful bulls, horses or elephants—and trees. The people of that age built with bricks, and had good drains. Painted pottery, gold and jewel ornaments have also been found. They worshipped the Mother Goddess. It is said that there are striking similarities between this civilisation and that of ancient Sumeria in Mesopotamia. Who were these people? Scholars differ, and suggest the names of the Asurs, and the Dravidians.

The Dravidians came through the north-western passes and in time occupied the whole of the land.

Iron and
Copper age

Copper Age
civilisation

The Dravi-
dians

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They left on their way a settlement in Baluchistan, the people of which speak a language called *Brahui*. The modern Dravidian languages are Telegu, Tamil, Kanarese and Malayalam. The Dravidians knew agriculture, used metal ornaments, *viz.*, of gold and silver, and weapons of iron and bronze. They built forts, towns and temples. They worshipped the Earth Goddess and the Mother Goddess. They buried the dead, often in long, narrow jars, some of which may be seen in the Madras Museum. They built ships and navigated the seas. They had coins. Their literature was rich. Thus they had a high civilisation.

Tibeto-Burmans

The immigrants through the north-eastern passes are called the Tibeto-Burmans. Their descendants are the Bhutias, the Lepchas, the Nagas, the Kukis and so forth, generally known to be of Mongolian origin.

Immigration of Aryans

The Aryans conquered the Dravidians. Most scholars believe that they came to India by land through the north-western passes, or by the sea from Mesopotamia to the mouth of the Indus. Their original home has variously been claimed to have been in Europe and Central Asia. On account of their connection with India and Europe, they were called Indo-Europeans, and their language is the parent of Greek, Latin, Sanskrit, Persian and English. According to one theory they came from Central Asia

Connected with other peoples of Europe

of Western Asia

to Mesopotamia and were the Mitannis, who bore Aryan names such as Dushratta (Dasaratha) and worshipped the same gods as the Aryans, *viz.*, Mitra (the sun), Varuna (the sky), and Nasatya, etc. They moved from land to land in quest of food, with the horse they had tamed. They worshipped Nature, their gods being fire (Agni), the sky (Varuna), the sun (Mitra or Mithra), thunder (Indra). They sang verses in praise of their gods. A section of the Aryans settled in Irania or Persia; another section

Vedic religion

Irano-Aryans

marched to India. These eastern Aryans were called Indo-Irahians. Their gods were the same, but in later times the gods of the Avesta of the Iranians were regarded to be just the opposite of the benign gods they are shown to be in the *Vedas* of the Indo-Aryans.

These Aryans conquered the Dravidians, some of whom were made slaves and ultimately formed the Sudra caste; others fled to jungles and mountains, retired beyond the Vindhya and lived in freedom. Many Aryans took Dravidian wives. In time there was some mingling of Aryan and Dravidian culture. Those who were not Aryans were called non-Aryans.

Conquest of
the Dravi-
dians

In later times there were waves of immigration into India of various races and tribes, *e.g.*, the Persians, the Greeks, the Sakas, the Yuechis (Kushans), the White Huns, the Arabs, Turks, Pathans, and Europeans. Hence the modern population of India is mixed.

Other races
and tribes

CHAPTER III

THE ARYANS AND THEIR CIVILISATION

Aryan tribes THERE were many tribes amongst the Aryans. Each tribe had a leader who led men to battle, offered sacrifice to the gods to give them victory, wealth and cattle, and acted as a judge in time of peace. He was called the *Rājan*. He did not act arbitrarily, but listened to the advice of the tribal assemblies, the *Sabhās* and *Samitis*.

Conflict among themselves

The tribes fought among themselves, for example, the Bharatas against ten other tribes, the Anus, Druhyus, Purus, Yadus, and so on.

Fight with the Non-Aryans

They also fought the dark-skinned aborigines, called Dasas or Dasyus, who either fled to jungles or mountains, or were conquered and made slaves, forming later on the Sudra caste when better relations prevailed. The Aryans were tall, sturdy and fair-skinned. At first there was no division or caste among themselves, but after their conquest, the distinction between them and the conquered lay in the Varna or complexion, fair and dark. But later on, during the time of the *Rigveda*, there was distinction amongst themselves, viz., the Kshatriya or Rajanya (king class), Brahmana (priest class), Vaisya (common class, or trading or agricultural class). Subsequently the priests became more important and the four castes, Brahmana, Kshatriya, Vaisya and Sudra, were formed.

Class division

Aryan occupation

The Aryans at first settled in the Punjab. They made steady advance to the banks of the Ganges and the Jumna, and thence to the Sadanira (Gandak)

and beyond. Various tribes made settlements, *viz.*, the Kurus and Panchalas (Thaneshwar and Rohilkhand), the Matsyas (Jaipur), the Surasenans (Mathura), the Kosalas (Oudh) and the Videhas (Tirhut). For a long time Magadha remained pre-eminently the Dravidian country, and so also the Central Provinces, Bengal, Orissa, and Gujarat. Later on the whole of India to the north of the Vindhya became Aryanised. It took time for the Aryans to form colonies and settlements to the south of the Vindhya.

The Aryan social system was patriarchal (or father-ruling) as the Dravidian was matriarchal (mother-ruling). The Aryans had to wander a long way to India, they had to move along with horse and cattle, but occasionally they made clearings in the jungle and grew corn and barley. When they settled in the Punjab they became agricultural, but they still showed their fondness for the cow and domestic animals (cf. the words *duhitā*, *mahishī*). They knew spinning, weaving, metal work and wood work. They wore dresses of wool and cotton, and gold ornaments. They had gold, silver and copper coins. They made axes, spears and javelins and bows and arrows with which they fought the foe. They also protected themselves with armour and helmets. They built waggons, and war chariots (two-wheeled light cars) on which they stood and fought. They built ships with which they navigated the seas. Thus, there were carpenters, ironsmiths, boat-builders, goldsmiths, etc. They ate fruits and vegetables, but also meat, specially on the occasion of sacrifices and ceremonies. Milk was their principal drink. They also drank the intoxicating *soma* (fermented juice of the Soma creeper), and *sura* (beer made of rice and barley). They amused themselves with music and dancing, chariot racing,

Social life
Patriarchal
system

Civilisation

Warfare

Navy

Diet and
drink

Amusements

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Position of women

and playing with the dice at which they staked their property and even personal freedom. Women received good education, and women poets composed hymns. The wife was in charge of the household and took part in the *Yajñas*. There was no *parda*. Widows remarried.



Siva as Nataraja.

Religion

They worshipped nature and its physical manifestations—the blue sky (*Dyaus*, then *Varuna* who later on represented the blue deep, the ocean) and the earth (*Prithivī*, Earth-goddess, later mixed with the cult of the Mother-goddess), the Sun (*Mitra*, *Mithra*, later

development, Vishnu-Narayan—symbol, Swastika—traces in present-day sun-worship of *Itu* in Bengal, and *Chhat* in Bihar); thunder and rain (*Indra*), storms (*Maruts*, *Rudra*, the dread aspect, developing into and mixed up with the cult of Siva, the Non-Aryan god, and the dancing Nataraja, evolving cosmos out of chaos), the stars (*Asvin*), fire (*Agni*), and dawn (*Ushas*, the only female deity among the patriarchal Aryans). The idea of monotheism (one-God-head) was inherent and later on developed into the *Brahman* of the *Upanishadas*. The Aryans sacrificed animals (human and other), till in a latter age of mercy the ideas of *Ahimsa* (non-injury to living beings) and *Bhakti* (devotion) developed.

Their religion was revealed; the *Vedas* are regarded by orthodox Hindus as impersonal and ever-existing. They are heard (*Srutis*). But there is no doubt that they were composed by men—the great Risis. There are four *Vedas*—the *Rigveda* (oldest hymns to gods recited at the time of the *soma* sacrifice), *Sāmaveda* (hymns sung), *Yajurveda* (in verse and prose, sacrificial handbook for guiding the sacrificer, *Adhvaryu*), and *Atharvaveda* (in prose and verse, a collection of hymns, spells, magic, etc.).

The collection of the verse portion of the *Vedas* is the *Samhitā*, the prose commentaries are the *Brāhmaṇas*, explaining obscurity and guiding sacrifice; the secret forest-compositions are the *Āranyakas*, and the philosophy is contained in the *Upanishadas* (some very late). The *Sūtras* contained short rules directing the performance of sacrifices—public (*Srauta*), private (home, *Gṛhyas*), and social (*Dharma*).

There are six Vedāṅgas—*Siksha* (phonetics), *Kalpa* (ritual), *Vyakarana* (grammar), *Nirukta* (etymology, glossary, e.g., of Yaska), *Chhandas* (metre) and *Iyotisha* (astronomy). There are *Sulva*

Religious Literature

The Vedas

Samhita

Brahmanas
Aranyakas

Upanishadas

Sutras

Vedangas

Astronomy,
geometry,
medicine,
music,
archery

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sūtras (geometry for making designs of sacrifice-altars), *Āyurveda* (medicine), *Dhanurveda* (archery) *Gandharaveda* (music).

Epics

There were two great epics—the *Rāmāyaṇa* and the *Mahābhārata*. The first has epic unity, the second has not. The author of the *Mahābhārata* is said to have been Vyāsa; suggesting division of composition. Indeed it is the work of various authors, various times and various styles of composition, the epic kernel being the Kuru-Pandu war, to which subsequent additions were made. The huge *Bhagavadgītā* (containing the most profound philosophy of the Hindus which has excited the wonder of the world) is a misfit. It is difficult to believe that the fighting armies on the blood-stained battlefield suddenly laid down their arms and patiently listened to the preaching of this philosophy and after its termination took to shedding blood again. The *Mahābhārata* and its supplement, the *Harivaṃsa*, contain philosophy, political science (*nīti*), folklore and sociology, and various other things but no history. Mention is made, of course, of many nations, many kingdoms and many wars. The Rajas were fighting in order to gain paramountcy just as the Anglo-Saxon states fought in later times among themselves to gain the position of *Bretwalda*. At the Kurukshetra plain (the historic battlefield of India), armies from different parts of India fought. Though it exhibits the general social and political condition of India, it is difficult to believe that the characters were historical personages, although they supply us with noble ideals of family relations or king's duty. The *Rāmāyaṇa* is also not history in this sense. The *Mahābhārata* and the eighteen *Purāṇas* (e.g., *Vayu*, *Vishnu* and *Matsya*) are sometimes regarded as *Itihāsa* (history); but they are not so in the strict sense. The *Purāṇa* is proverbially regarded as a myth, but patient research has

Kingdoms and wars

THE ARYANS AND THEIR CIVILISATION 17

made it yield materials for reconstructing the political history of the Kali Age.

The date of composition of the epics is between 400 B.C. and 200 A.D. In the *Mahābhārata* we find that Draupadī married five husbands, this is not an Aryan custom; the practice of a wife taking all the brothers as her husbands still exists in the Himalayan region, and sub-Himalayan states. A girl chose her husband; the practice was called *swayambara*.

Social condition in the Epics

The cult of *Bhakti* and *Āhimsa*, respect for cow and Brahman, notion of gods appearing in human flesh for removing abuses in religion (incarnation), new gods and their goddesses and caste system, prove that a Brahmanical religious system and priesthood had grown up.

Caste is everything to a Hindu, a Hindu without his caste is no Hindu. If he loses his caste, he loses everything. A Brahman losing caste is not degraded to the caste below, *viz.*, of Kshatriya, he is put outside the pale of Hinduism. What is the visible test of caste? If a man eats with another at the same table, or marries into his family we may say they belong to the same caste. Caste may be formed in many ways; *e.g.*, occupation (we have the carpenter, the ironsmith, the goldsmith), religion, tribe (the Jats), etc. Caste consciousness sometimes works for the protection of the privileges of a particular caste and acts like a craft-guild. This is one of the causes of weakness which led to the defeat of the Hindus by the Muslim invaders. Nowadays there are caste agitations, some castes are ever putting forward their claims to higher status—a fact which sometimes leads to serious quarrels and troubles. It offers a check on talent, leads to mutual dissensions and is a barrier to political unity. It becomes intolerable where it carries the theory and practice of untouchability to its extreme

Caste System

Origin

Its merits

Its demerits

18 INDIAN HISTORY FOR MATRICULATION

Four stages
of life

length. A Brahman's life had four stages or *asramas*, viz., *Brahmacharyya*, *Gārhasṭhya*, *Vānaprastha* and *Yati*, or the life of a student, a householder, a recluse and an ascetic.

CHAPTER IV

REFORMATION MOVEMENTS

BUDDHISM AND JAINISM

THE daily scene of human misery, distress and death became the objects of serious thought, and the problem of deliverance from them became the occupation of many new religious bodies. They found no remedy in the Brahmanic religion with its overgrown ritualism and selfish priesthood, flesh-mortifying penances and bloody sacrifices. These reformers suggested new remedies and founded new sects. Their views were regarded as heresy by the Brahmans who attacked them. Not all survived, and their religious systems declined and died away. Only the Kshatriya ascetics, Siddhartha (Gautama) and Mahavira, and their orders held the ground.

Protestant
religions

Reformers

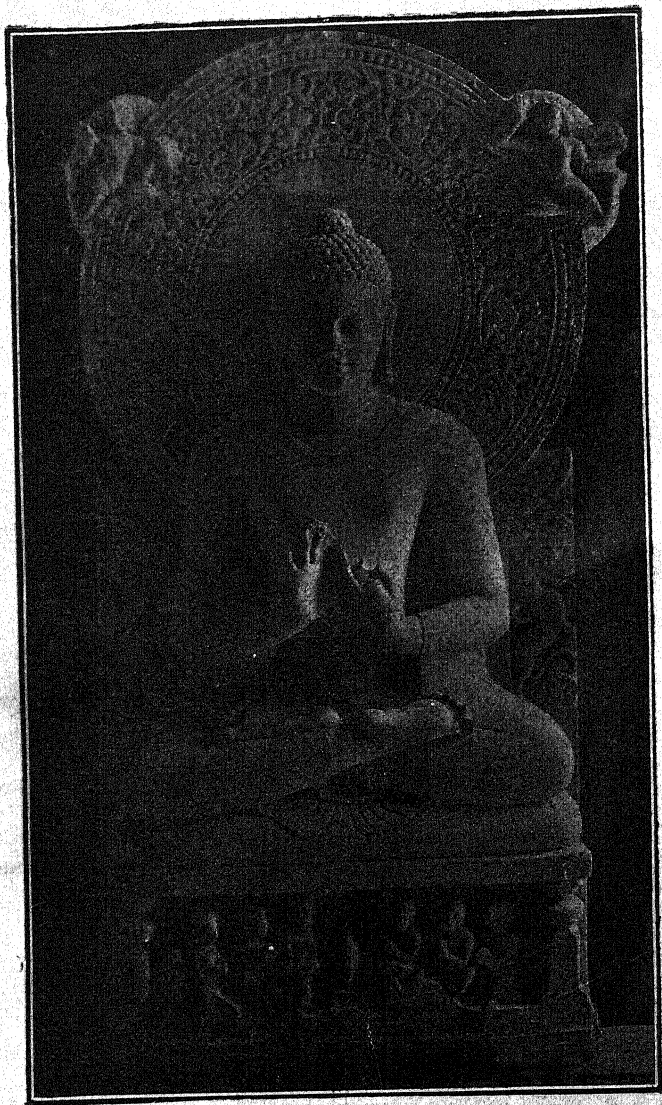
Kshatriya
ascetics'
orders

In the sixth century B.C., while Isaiah was prophesying among the Jews in Babylon and Heraclitus was enquiring into the nature of things in Greece, the Buddha was preaching in India, "conquer anger by non-anger, enmity by love."

Buddha.

The Buddha is regarded not only as the Light of Asia, but the Light of the World. He was the son of the Kshatriya Raja, Suddhodana, of Kapilavastu, in Nepal Terai. His personal name was Siddhartha, his clan name Sakyasimha (Lion of the Sakya Clan), his family name Gautama, his religious name the Buddha. His mother's name was Māya Devī. From boyhood he was full of pity for

His life.



THE BUDDHA.

animal life, he was averse to pleasure and was of a reflective mood. The sages foretold that he would either be a great Chakravartin or a great sage. His father feared the fulfilment of the latter prediction. He tried to bind him by pleasure to the world, and married him early to Yasodharā, a beautiful princess. Four signs designed by the gods—old age, disease, death, and the serene life of the homeless monk—caused him to cut the tie of the world and become an *anāgāri* (homeless).

He left the world, studied Hindu philosophy with reputed Brahman teachers, emaciated himself with penance, but did not find the Light he was seeking. On the bank of the Nairāñjara river in the woods of Uruvela, breaking his long fast on the milk-rice offered to him by the devoted Sujata, he sat under the Bodhi tree, in deep meditation, and battled with Mara's (Buddhist Satan) onslaught upon him by touching the earth with his right hand (*Bhumisparśamudrā*) for support. He ultimately got the Light (*Bodhi*), and became the Buddha, the Enlightened. He went to Sarnath (Benares), turned the Wheel of the Law, taught his principle of the Middle path—between self-mortification (*tapas*, penance) and self-pleasure—his noble Eightfold path. He taught *Dukkham* (there is misery), *dukkhasamudayaṃ* (there is a cause of misery), *dukkhanirodham* (misery can be removed), *dukkhanirodhagāminī-paṭipadā* (the way to the removal of misery). He founded his order of monks, the Saṃgha. The creed became:

His abhinish-
kramana

Enlighten-
ment

Teaching at
Sarnath

Buddham saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Samghaṃ saraṇaṃ gacchāmi.

He denied the existence of the soul as taught by

Original
feature of his
creed

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the *Upanishads*, pointed out the futility of speculation about the existence of God, and gave a rule of moral conduct of life to follow.

Ten com-
mandments

He taught the ten rules of conduct, five of which are important for all,—kill not, lie not, covet not, drink not, desist from *abrahmacharyya* (be chaste). This early teaching was practised by his followers who became the Hinayāna sect.

Hinayana
school

Progress

Missionaries

In course of time the religion of Magadha became the religion of India under the patronage of the great Maurya king, Asoka. His missionaries carried it to the Himalayas, to Ceylon and Burma, to Central Asia, Asia Minor and Greece. The simple religion of the Buddha became complex. From man he became the God of Gods, the dead teacher became the living saviour.

Transforma-
tion of New
Buddhism

Bodhisattvas
Mahayana
school

Gandhara
school

Spread of
Buddhism

The idea of primitive Buddhism—truth for the sake of truth, duty for the sake of duty, and regard for animal life, was too high for man, the sinner, who wanted to be delivered, who wanted somebody to plead for him. So the Bodhisattvas, ever merciful and ever sacrificing, came. The result was the Mahāyāna school. None dared form the image of the Buddha up to the first century A.D., his presence was indicated by his footprints or by his Bodhi tree. After that period artistic images of him were made—the result was the wonderful school of Buddhist sculpture during the time of Kanishka and the Kushan kings—the Gandhāra school, otherwise called the Græco-Buddhist school, “because the forms of Greek art were applied to Buddhist subjects.” In the first century Buddhism was carried to China, and from there to Japan through Korea. Buddhist pilgrims came from China to India, Indian saints went from India to China. Through religion Indian culture spread over Asia. The cultural contact remained

forgotten for centuries; recently Poet Rabindranath has tried to revive it.

The Buddha had seriously to oppose some contemporary religious teachers (of materialism)—Ajita Kesakambalin (of the hair garment), Pakhuda (or Kakudha) Kaccayana, Makkhali Gosala (the head of the Ajivaka or Ajivika sect), Purana Kassapa and Sañjaya Belatthiputta. He also opposed Nigantha Nāthaputta, or Mahavira Vardhamāna, the founder of Jainism.

Cultural
contact
between
India and
Asia

Religious
contem-
poraries

Mahāvira (the twenty-fourth Tirthankara, patriarch of the Jains) was born in Vaisali (Basarh, near Muzaffarpur) in the Kshatriya Jñātrika class. He renounced home at thirty and joined the order of monks founded by Parsvanath, the twenty-third Jain Tirthankar. He gave up his clothes, and cut off all ties with the world; he became a Nirgrantha. At forty-two he got his light and obtained victory. He became the Jina (victor), the Mahāvira (the great hero), the Kevalin (all-knowing). He taught in Bihar with the help of his religious order (*Gana*). He taught that all objects, animate and inanimate, have souls (*Jīva*), denied belief in a supreme deity, and preached *ahiṃsā* (non-injury to animals). The Jains have sects—the Digambaras and the Svetāmbaras.

Mahavira

There are certain points of similarity between Buddhism and Jainism, *viz.*: (i) *ahiṃsā* and opposition of animal sacrifice; (ii) rejection of the authority of the *Vedas*; (iii) toleration of the existing social order (caste), religions, belief in gods and superstition. The broad-minded Buddha relaxed the rigour of caste. There are also points of dissimilarity, *viz.*, nakedness, and suicide by starvation by the Jains are condemned by the Buddhists.

Both Mahāvira and the Buddha were contem-

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Royal contemporaries

poraries of Bimbisara and his son, Ajatasatru, kings of Magadha, Prasenajit of Kosala and Cyrus of Persia. Mahāvīra's cousin was married to Bimbisara.

Their death

The Buddha died at Kusinagar at the age of eighty, his death is called *Mahāparinibbāna*. The date of his death is not certain, 543, 483 and 477 B.C., being the various dates given. Mahāvīra died at Pāvāpuri, six miles from Biharisharif (Patna District). 477 B.C. is the approximate date.

Their literature

The sacred books of the Buddhists are included in the *Tripitaka*, or three baskets,—*viz.*, the *Sutta* (sayings), the *Vinaya* (discipline or rule of conduct), and the *Abhidhamma* (metaphysics). The sacred books of the Jains are the *Angas*, *Upangas* and the *Mulagranthas*.

CHAPTER V

POLITICAL AND CULTURAL CONDITION OF INDIA IN THE SEVENTH—FOURTH CENTURY B.C.

FROM the sacred books of the Jains and the Buddhists, the *Puranas* and the Ceylonese chronicle we get a glimpse of the political and cultural condition of India in the seventh century B.C. Source of information

The political centre of gravity had shifted from the Kuru-Panchāla country to Kosala-Kasi-Videha. In Videha grew up the republic of the Vajjis (Vrijis, the Lichhavis). Altogether there were sixteen states, till out of the contest arose the four most important ones, *viz.*, Avanti (Malwa, capital Ujjain, King Prodyota), Vatsa (capital Kausambi, King Udayana), Kosala (capital Sravasti—modern Sahet-Mahet, King Prasenajit) and Magadha, which under the Sisunaga dynasty (about 600 B.C.) became the foremost state. Northern States

Bimbisara (Srenika), the fifth king, built New Rajgir, annexed Anga (Bhagalpur and Monghyr), and acquired Kasi as a dowry by marrying Kosala Devi, the sister of Prasenajit. His other wife was a Vaidehi (Vaisali) princess called Chellana, cousin of Mahavira and mother of Ajatasatru. Magadha

Bimbisara

Ajatasatru (also called Kunika), at the instigation of Devadatta, the heretical cousin of the Buddha, murdered his father and became king. It was on this account, perhaps, that King Prasenajit waged war against Ajatasatru, but being defeated gave his daughter, Vajira, in marriage with him and confirmed Ajatasatru

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the dowry of Kasi. Ajatasatru built a strong fort at Patali, on the junction of the Son and the Ganges, as a defence against the Lichhavis whom he conquered.

Kosala

Virudhaka rose against his father Prasenajit of Kosala and drove him out to die before the gates of Rajgir. Then he became king, and cruelly massacred the Sakyas, the Buddha's clansmen. He was a weak king. Constant war between them weakened Vatsa and Avanti. Rich and fertile and enjoying natural

Vatsa and
Avanti

Expansion of
Magadha

advantages, Magadha, under her able kings, rose to power and expanded at the cost of her quarrelling neighbours. The next two kings after Ajatasatru were Darsaka (referred to in Bhasa's *Svapna Vāsavadatta*) and Udaya (builder of Kusumpura on the Ganges).

The Nandas

The Sisunaga dynasty was supplanted by the usurping Sudra dynasty of the Nandas. Mahapadma Nanda was the first Nanda king and had eight sons; these nine were known as the "Navanandas." They were either Jain or Buddhists and were hated by the Brahmanas. Under them Magadha, at the height of power, was the first state in Northern India. The king possessed "an army of 200,000 infantry, 20,000 cavalry, 2,000 chariots, 3,000 or 4,000 war elephants." The last Nanda king was overthrown in a palace revolution by Chandragupta, who founded the Maurya Empire.

Persia
Cyrus

Darius

Cyrus, king of the Persians, defeated Cræsus, the rich king of Lydia. He also conquered Egypt, and was succeeded by Darius the Great, son of Hystaspes. "His empire was the greatest the world had hitherto seen. It included all Asia Minor and Syria, all the old Assyrian and Babylonian empires, Egypt, the Caucasus and Caspian regions, Media, Persia, and it extended into India as far as the Indus." Skylax of Karyanda, the commander of Darius

POLITICAL AND CULTURAL CONDITION 27

(521-486 B.C.), came with a Persian fleet, explored the Indus river and caused the valley to be annexed. The annexed land was made into a satrapy or governor's province, and paid a tribute in gold equal to one-third of the entire Asiatic tribute.

Skylax

Indian
satrapy

Xerxes

Darius was succeeded by Xerxes (486-465 B.C.). In his army fought the Indian archers against the Greeks at Plataea (479 B.C.). Shortly after this battle the Indus valley recovered its freedom.

Between 334 and 331 B.C. Alexander the Great, king of Macedon, fought battles on the Granicus, Issus (333 B.C., where he defeated the vast host of Darius III), stormed Tyre and Gaza and conquered Asia Minor, Syria, Egypt and Persia. In pursuing Darius he came to the confines of the Persian Empire. He came to India through Herat, Kabul and the



Alexander the
Great

ALEXANDER THE GREAT.

Khyber Pass. He crossed the Indus at Ohind early in 326 B.C. and marched to Takshasila (Taxila) whose king Ambhi received him warmly. There was no imperial paramount power in India. The monarchical states (Kashmir, Taxila and Jhelum Valley), and the republican nations and tribes (the oligarchic Malavas and Kshudrakas, Malli and Oxydrakai and others) were independent, jealous of one another and disunited; they did not oppose the invader seriously.

Invasion of
India

Political con-
dition of
India

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**Battle of the
Jhelum**

They even helped the invader. Ambhi, king of Taxila, sent his army to fight for Alexander against his enemy Porus. In 326 B.C. Alexander came to the banks of the Jhelum and found the vast army of



PORUS MEDAL

Porus

Porus waiting for him on the opposite bank. For some days the armies stood watching each other till Alexander crossed the river at night at a place unnoticed by Porus, and at break of dawn took him in the rear, while his archers crossed the river in front and pierced the war-elephants who fled in agony, trampling the cream of Porus's army. Porus was defeated, but Alexander, struck by the dignity of his enemy, treated him like a king and restored to him his possessions. Gradually Alexander came to the river Beas (Hyphasis), where his mountain troops, already exhausted by the long campaign and hearing of the mighty force of the Nandres (the Nandas), did not like to advance further. So Alexander returned, sailing down the Jhelum, with forces guarding each bank, reaching the sea in ten months, subduing on the way many tribes such as the *Sibi*, Aglassoi and others. Part of his army left the mouth of the Indus and sailed off, under Admiral Nearchus, to the Persian Gulf. Alexander went overland through Gedrosia (Baluchistan), till he joined his fleet after much loss.

**Alexander's
return**

Nearchus

POLITICAL AND CULTURAL CONDITION 29

He previously sent another force through the Mulla Pass. He returned to Babylon where he died in 323 B.C. at the age of thirty-two.

Alexander's death

While Alexander was in India, Chandragupta, who was the son of the last Nanda king by a low-caste Sudra woman, was driven out of the palace by the king and met Alexander in the camp about 326 or 325 B.C. After Alexander's death, he, acting on the advice of the Brahman Chanakya (*alias* Kautilya, or Vishnugupta), attacked the Macedonian garrisons and destroyed them with the help of the Indian powers. He then went to Pataliputra, overthrew the Nanda dynasty, sat on the throne and founded the Maurya dynasty and empire. The name is either derived from his mother Mura, or an ancient Kshatriya clan, the Moriyas of Pipphalivana.

Chandragupta and Alexander

Founding of the Maurya dynasty

The results of the Persian invasion were—

(1) opening up of communications between Persia and India overland and by sea, (2) impetus to trade with the west, (3) mutual interchange of ideas including political, *e.g.*, imperialism of the Mauryas, use of the title of satrap, style of address in the inscriptions of Asoka resembling that of Darius, and (4) the use of Kharosthi Script, a variety of Aramaic, written from the right to the left.

Results of Persian invasion

Alexander's invasion strengthened communications by land and sea; trade and exchange of ideas brought the east nearer the west. Greek influence on art and literature and on institutions was imperceptible. The Indians did not learn any thing of warfare from the Greeks (some scholars,* think that Chandragupta employed the Greek tactics against the Greeks themselves). Later Greek influence was the outcome of the occupation of the northern districts by the Indo-Bactrian kings. The

Results of Alexander's invasion

* Vide *The Cambridge History of India*.

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political result was that by conquering the states of the north and by weakening them he paved the way to the foundation of an empire by Chandragupta Maurya.

Social condi-
tion

The list of the northern states names the countries by the peoples, e.g., Angās, Māgadhās, etc., showing that the territorial idea had not sufficiently matured. Towns had not developed, villages were controlled by Panchayats. Rural conditions prevailed, and there were large tracts of impenetrable forests. There were no good and safe roads excepting a few trade routes. The rivers were navigable and were used as highways. From the Pali *Jātakas* (e.g., *Baveru*, *Soppāraka*, *Bharu-Kaccha-jatakas*), we learn that there were coasting voyages from the ports of Soppara, Broach, Roruka and Tamralipti to Babylon, and Burma. The several important towns were connected by trade routes and with ports, Ujjain being the emporium. Men enjoyed various games and amusements and material civilisation had considerably advanced. There was extensive commerce with the south, from whence came gold, diamonds, pearls, etc. Textiles came from Benares, Madura, and the Konkan. There were guilds. Cities and towns were walled and protected by ditches and moats. There were many-storeyed houses. Wood was generally used in building and was carved till stone was employed. Punchmarked coins were issued. There was the cult of Krishna and Balaram, of Indra, and of trees, and the Ganges was worshipped. The influence of the Brahmans and the caste system was established. Taxila was a great university where the arts and sciences and medicine were taught. There was another great university at Benares. Vernaculars were also strong as the Buddha taught in Pali and Mahavira used Jaina Prākirta. Much importance was given to memory, though writing came to be used.

CHAPTER VI

THE MAURYAN EMPIRE

THE sources of information for the history of the Mauryas are the *Arthasāstra*, a book of politics by Kautilya or Chanakya, the minister of Chandragupta, the account of India by Megasthenes, the Greek ambassador at the court of Chandragupta, and the inscriptions of Asoka on rocks. Scholars differ regarding the date and authorship of the *Arthasāstra*, some suggesting the 4th century B.C., and others the 2nd century, 3rd century and even the 5th century A.D. The Sanskrit drama *Mudrārākshasa* of Visākhaḍatta, of later times, throws some light on the court.

Sources of
information

Chandragupta ascended the throne in 322 B.C. and reigned up to 297 B.C. After Alexander's death his general, Seleucus Nikator, got Syria, Asia Minor, and some other districts. He came to reconquer India, but was defeated by Chandragupta in 305 B.C. He made a treaty with Chandragupta, giving up all Greek provinces, including Afghanistan and Baluchistan, in lieu of 500 elephants, and probably gave his daughter in marriage to the Indian king. Chandragupta was the first Indian emperor. Within twenty-five years he reduced the whole of Northern India, and founded an empire stretching from Afghanistan to the Deccan and from Gujarat to Bihar and probably Bengal. Seleucus kept an ambassador at his court, named Megasthenes, who wrote a careful account of India. His book is lost, but large extracts from it are preserved in the writings of other Greek writers about

Chandragupta

Defeats
Seleucus

Extent of
empire

Megasthenes

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India. He says that the administration was able, the people were divided into seven classes, the people were simple, honest, industrious and law-abiding. The tillers of the soil were not molested by soldiers on the march.

Death of
Chandra-
gupta

It is said that Chandragupta was a Jain, that he abdicated the throne, went to the south, and committed suicide by starvation.

Bindusara

He was succeeded by his son, Bindusara, (297-272 B.C.). The Greeks called him Amitrachates (*Amitraghāta*, slayer of enemies). He kept up friendly relations with Seleucus, and his successor, Antiochus. There were foreign ambassadors at his court. He left an extended empire to his son.

The State

The Maurya state was autocratic and highly centralised, with several departments under superintendents. It interfered with the lives of the people.

Espionage
Censors

There were spies and informers, and censors (*Mahāmātras*) whose duty was to see that the people obeyed the laws, moral and civil, and did not injure or kill animals protected by Asoka's edicts. This interference became so severe that it was one of the causes of the downfall of the empire.

State inter-
ference

Army depart-
ment
Six Boards

The Mauryan army was huge, consisting of six lakhs of infantry, 30,000 cavalry, 9,000 elephants, besides war-chariots, navy and transport, each managed by a Board.

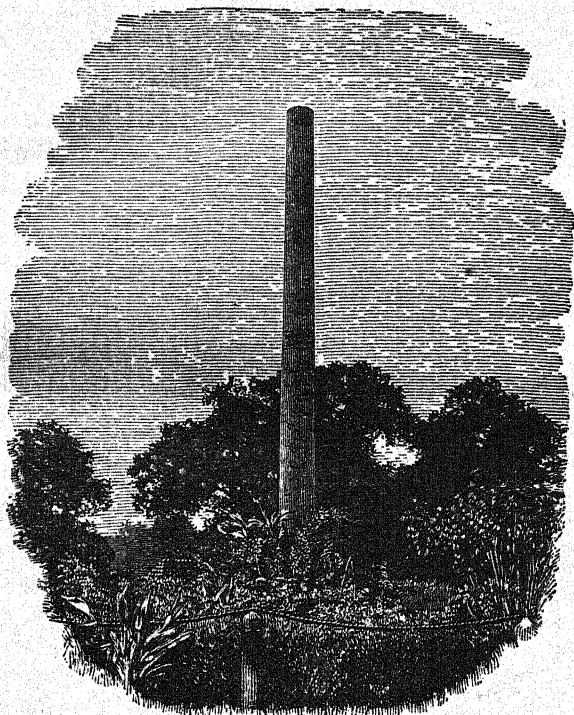
Capital
Municipality

The capital, Pataliputra, was fortified. It had an excellent municipal administration, consisting of six Commission Boards of five members each, looking after sanitation, registration of births and deaths, weights and measures, commerce and industry, and aliens—which shows that foreign states had commercial (or other) relations with Magadha.

Revenue

Land revenue was the chief source of income and was one-fourth of the gross produce. Besides,

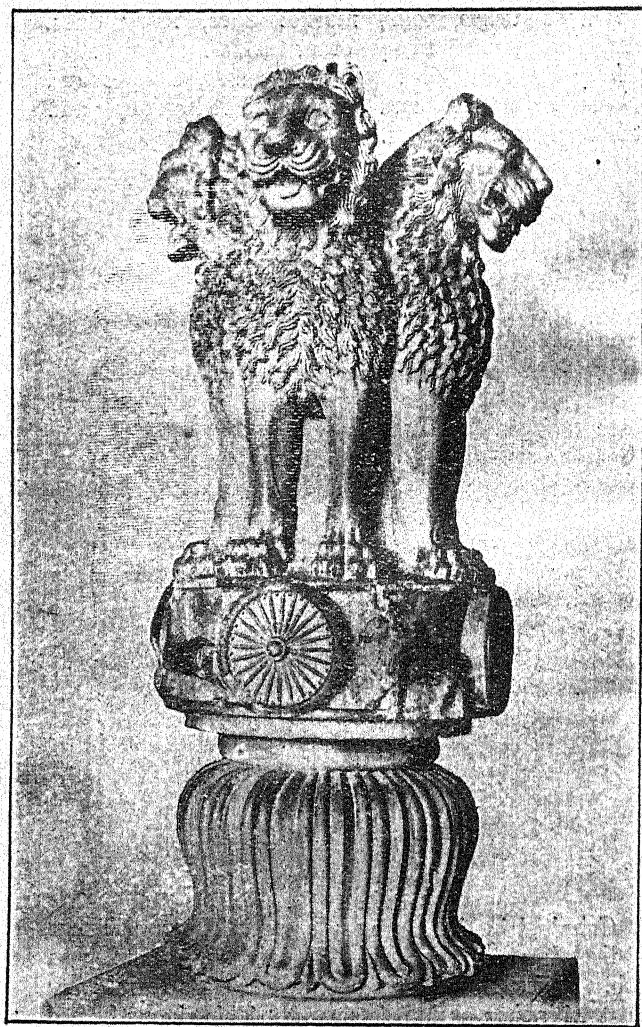
there were tithes, tolls, market dues, ferry dues, excise duties, and many other cesses. The state carefully looked after roads and canals, bridges and ferries, irrigation and water distribution, and rest-houses for travellers.



Asoka's Pillar.

Criminal justice was very severe. The punishment for disabling skilled artisans, avoiding taxes, etc., was death. Asoka, however, appointed censors to mitigate unjust whipping or imprisonment. This rigour helped to maintain order.

Law and
Justice



Lion Capital of Asoka's Pillar at Sarnath.

The result was happiness and general prosperity in the country. Theft was rare, roads were safe, and people were secure. Irrigation works ensured prosperous agriculture; though there were famines few and far between. The rich people appear to have loved ornaments, the making of which showed skill in work. The high monolithic pillars surmounted by capitals, careful and beautiful carving of the Brahmi and Kharosthi letters forming the inscriptions upon them, the graceful and accurate execution of the decorative designs (cf. the Lion Capital at Sarnath and the mirror-like polish in the walls of the Barabar caves) show the wonderful skill of the chisel of the sculptor. The putting in position of the heavy monoliths and transport of heavy stone articles shows engineering skill. Dr. V. Smith says that the relief sculptures at Bharhut and Sanchi (especially the gateways, dating a little later than the time of Asoka) are pictures of gay cheerful life, executed in stone. In one word, art and architecture reached its highest perfection. The edicts were inscribed in different dialects, showing that the people could read them and were fairly educated. Asoka provided for the treatment of men and animals (*Manusacikichā ca pasucikichā ca*), for free medicine and free hospitals.

Happy
condition
Irrigation
Agriculture

Art and
architecture

Engineering
skill

Education

Free hospitals

CHAPTER VII

ASOKA AND HIS SUCCESSORS

Asoka (274
or 232—234
or 232 B.C.)
His career

ASOKA (full name, Asoka Vardhana) became king after Bindusara (274 B.C.). An account of his early career is got from the *Asokāvadāna* in the *Dīvyāvadāna* (written in corrupt northern Sanskrit) and the Ceylonese chronicles. He is represented as having been very cruel and wicked. He was the Viceroy of Taxila and Ujjain in his father's lifetime and on his death there was a civil war and Asoka waded through the blood of his ninety-nine brothers to the throne. The story is false, and written by the Buddhists to show how Buddhism could convert a human monster into the great and benevolent emperor. There was no doubt some trouble with his brother Susima (and perhaps Vitasoka) and the coronation was delayed for four years (270 B.C.). From his inscriptions we learn that Asoka cared for his brothers and their family (*Orodhana*, harem).

Conquest of
Kalinga

In about 262 B.C. Asoka conquered the people of Kalinga. Their country was bounded by the Bay of Bengal, and lay between the Mahanadi and Godavari rivers. They were civilised, had an empire, founded colonies in the Indian Ocean and were powerful. The horror of war and the misery of captivity produced a great impression upon the emperor. He made no more war, and proclaimed peace (Kalinga Edicts) throughout his dominions. He maintained military efficiency to ensure peace. From the conquest of blood he turned to the True Conquest, the Conquest of Dhamma, Law of Piety (Rock Edict XIII). His

His high
ideals

teaching is broad and applies to all creeds and colours—Respect your parents, tell the truth, show kindness to animals—this is the Dhamma. Upagupta converted him. His ardour for religion increased, and he made tours to places connected with important scenes of Buddha's life, *e.g.*, Lumbini Garden (Rummindei Pillar inscription), Sarnath, etc. He redistributed Buddha's remains in 248 B.C. He gave up eating animal food and issued a prohibitory edict (Rock Edict I Girnar, etc., *na ca samājo katabho*). He provided for treatment of men and animals by medicinal drugs, dug wells, planted trees for shade on the road (Rock Edict II); taught *ahimsa* by prohibiting branding, mutilation and killing of birds and animals (Pillar Edict V). For spreading his religion he sent missionaries to Burma, to the Himalayan regions, the Frontier tribes, to the Tamil kingdoms of the Cholas and Pandyas, to the states of Greek kings with whom he was friendly, *viz.*, Antiochus Theos (Syria), Ptolemy Philadelphos (Egypt), Magas (Cyrene), Antigonos Gonatus (Macedonia) and Alexander (Epirus), (Edicts II and XIII). His son, Mahendra, and daughter, Sanghamitrā, converted Ceylon. He appointed *Dharma Mahāmātrās* or Censors of the Law of Piety (Rock Edict V). He tried to prevent schism in the *Saṅgha* (Minor Pillar Edicts). He was tolerant to all creeds (Toleration Edict XII). The Barabar cave (near Gaya) inscriptions record donations to the sect of the Ajivikas. A religious council was held at Pataliputra. He worked hard for the welfare of his subjects and allowed his agents, to report to him always and in all places (Rock Edict VI). He inscribed his edicts (proclamations) on rocks and pillars, in the Brahmi and Kharosthi characters. The Edicts began with—*Devānaṃ piyena Piyadasinā lājina (rājina, raññā)* “by Piyadasi, beloved of the

His conver-
sion
(252 B.C.)

His work

Missionary
enterprise

Council at
Pataliputra

38 INDIAN HISTORY FOR MATRICULATION

gods," or *Devānampiya Piyadasi rājā evamāha*, "thus says Piyadasi, the beloved of the gods." Scholars (in 1837) wondered who this Piyadasi was; that question has been definitely answered by the Maski (Nizam Hyderabad) inscription found in 1915. Asoka was Piyadasi. His inscriptions are still coming to light, *e.g.*, on rocky hills of Gavimath and Palkigundu in the Nizam's dominions (since edited by Dr. Turner).

Asoka's place
in history.

Asoka occupies "an honourable place in the gallery of the greatest kings known to history." He had a towering personality; he had cordial relations with foreign states in and out of India, and with the frontier tribes whom he conquered by his Law of Piety. His empire extended from the Hindukush to northern Mysore, and from sea to sea, except Assam and the Tamil states. Peace and tranquillity reigned over this vast empire for half a century. His sword remained sheathed after the Kalinga War. His paternal care of his subjects, to whose welfare he devoted minute personal attention, made them happy and prosperous.

Extent of his
empire

Decline and
break-up of
the Maurya
empire

His strong personality held together the vast empire, and with his death (232 B.C.) the mighty fabric collapsed. The Government was overcentralised, it was abused; his successors were weak. His son, Kunala, famed in tradition, probably reigned after him. The empire was divided amongst his grandsons, Dasaratha getting the eastern provinces, and Samprati, the western provinces. Other states arose—*e.g.*, the Andhras; Kalinga recovered her power, the Greeks were stirring. The principle of *ahimsā*, carried to excess, interfered with the living of hunters and fowlers, and Brahmanical sacrifice. There was a Brahmanical revival when Pushyamitra Sunga, the Commander-in-Chief, slew the last king, Brihadratha.

CHAPTER VIII

MANY DYNASTIES AND KINGDOMS

SENAPATI Pushyamitra (*surnamed* Brihaspati) established the dynasty of the *Mitras* or the Sungas. He was a fierce enemy of Buddhism and a patron of Brahmanism. He performed the horse sacrifice (*asvamedha*) at Pataliputra at which, it is said, the grammarian, Patanjali, officiated. Sunga
dynasty

Two kingdoms were formed on the north-western frontier of Asoka's empire—Bactria and Parthia, which threw off the yoke of the descendants of Seleucus Nikator about 250 B.C. and became independent. The kings of Bactria were called Greco-Bactrians or Indo-Greek; the important kings were Diodotos I and II, Euthydemos and Demetrios Bactria
Demetrios (King of the Indians, who allowed Antiochus III, the Great of Syria, to come to India, 206 B.C.), and Eukratides. The Bactrian kingdom soon lost cohesion and was divided into a number of Greek principalities. A great King, Menander, occupied Kabul and the Punjab. He is the famous Milinda of the *Milindapañho*, a Pali-Buddhistic metaphysical work. He occupied the Indus valley, Mathura and Surashtra, invested Nagari (near Chitor) and Saketa, and marched on Pataliputra. He was repulsed by Pushyamitra. Another Indo-Greek king, Antialkidas, Menander
Antialkidas ruling at Taxila, sent Dion's son, Heliodoros, to King Bhaga of Besnagar. Heliodoros, a worshipper of the Hindu god, Vasudeva, erected a monolithic column in honour of the god. This shows that the Hindu religion

40 INDIAN HISTORY FOR MATRICULATION

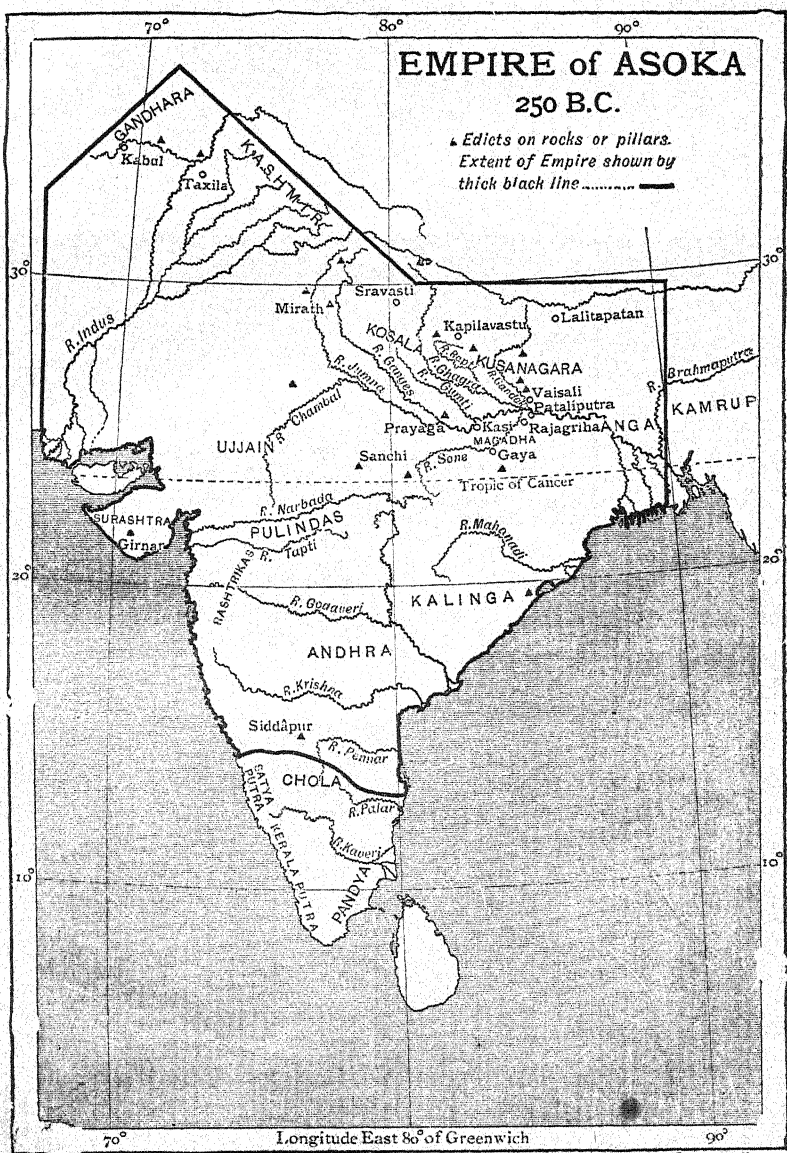
Gondophernes influenced the Greeks, and later, the Parthians (Gondophernes), and Kushans (Kadphises II, Kan'skha, and Vasudeva who worshipped Siva). Of the Parthian kings, Mithridates I (171-136 B.C.) was king of Taxila and held the country between the Indus and the Jhelum. The other important king was Gondophernes (20-40 A.D.) in whose dominions St. Thomas preached Christianity.

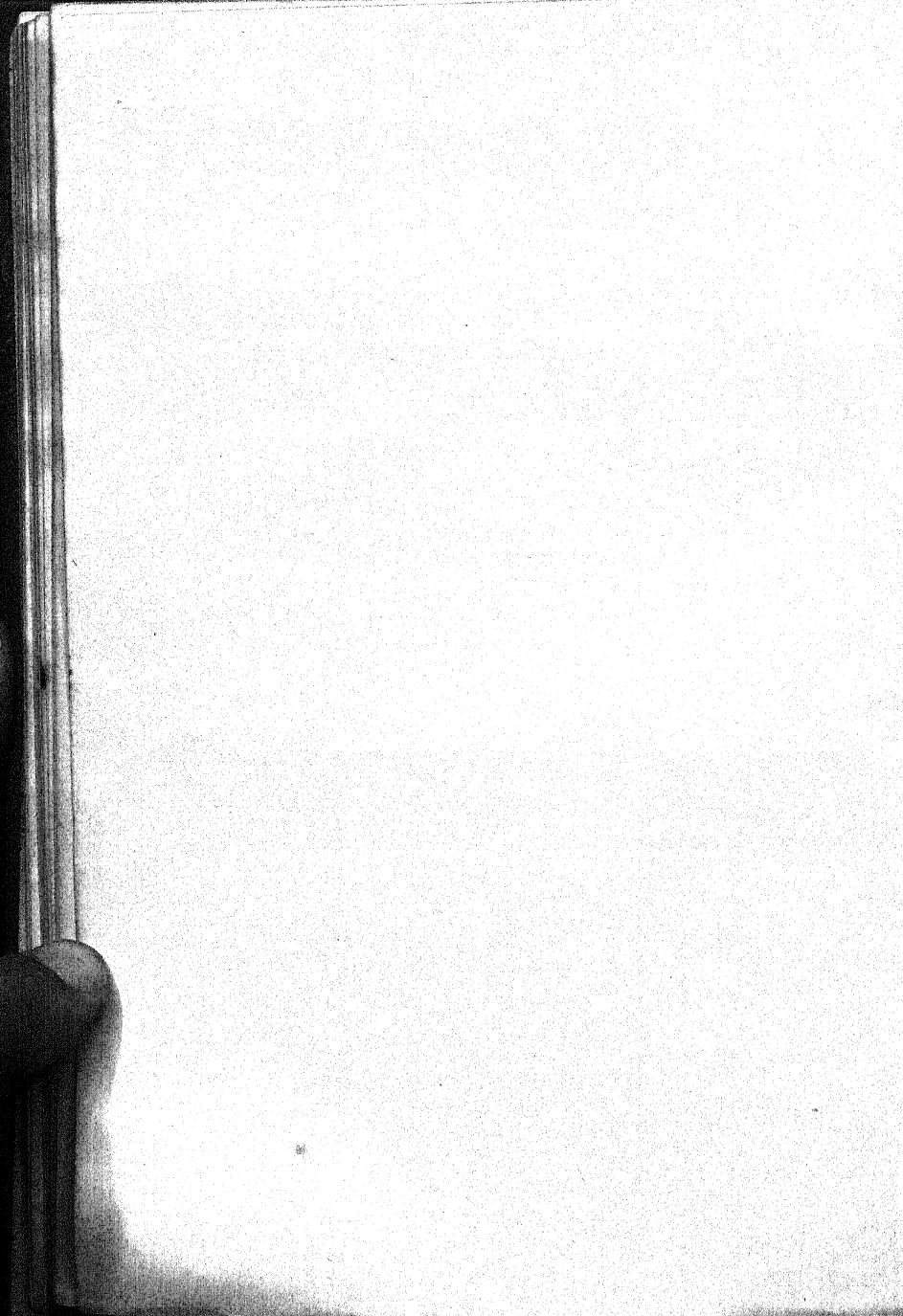
Kalinga Kalinga became independent, and its king, Kharavela (of the Cheta, Cheti or Chedi dynasty) defeated Pushyamitra.

Andhras Simuka, king of the Andhras (Telugu country) of the Deccan founded the Satavahana (Salivahana) dynasty. They were the protectors of Hinduism, Brahmanas and the cow. Their empire lasted from 225 B.C. to 225 (or 236) A.D. Under Gautami'putra Satakarni (109-35 A.D.), who was a Brahmanical Hindu but also a patron of Buddhism, it stretched from Malwa to Kanara. His son, Vashisthiputra Pulumayi (135-64 A.D.) was the son-in-law of the Sakasatrap Rudradamam I, who defeated him twice. An inscription of Pulumayi is found at the Amaravati stupa. The last important king of the dynasty is Yajñasri (166-96 A.D.). The empire broke up about 225 (or 236 A.D.), the eastern portion of the empire being occupied by the Pallavas.

Kanva dynasty The last king of the Sunga dynasty was the debauched Devabhuti (or Devabhumi) who was overthrown by his Brahmana minister, Vasudeva, who founded the Kanva dynasty (73-45 B.C.). The Sanchi sculptures (cf. the bas-reliefs of the gateways) prove that Sunga art was flourishing. The last king of the Kanva dynasty was overthrown by an Andhra king. It is said that the Andhras controlled Magadha.

Race-dispersals in Central Asia Hunger made tribes and races stir in Central Asia and drove them to seek food and pasturage in fertile





countries. The Sakas (Sse of the Chinese, Mongolian) overran Bactria, and pushed the Bactrian Greeks to India. The Sakas were pushed by the Yuechis who were in turn pushed by the Hiungnu (the Huns). The Sakas settled in Afghanistan, gave their name to the country (Sakasthan, Seistan) between Afghanistan and later on founded an empire in India down to the Vindhya and even beyond. They had Persian connexion and were called satraps. The important kings were Maues, Azes, Azilis, etc. They, in turn, had their own satraps or viceroys in Malwa, and at Mathura (Rajubala, Sodasa) who became independent.

Great Satraps
Mathura

Another line of independent satraps (Sanskrit *Kshatrapa Kshaharata*) was founded by Bhumaka in Maharashtra, near Nasik. Nahapāna was a great king of this line. He drove the Andhras south of the Krishna and assumed royal titles in token of independence and struck abundant coins (in the Greco-Bactrian style, silver, copper). According to Prof. Rapson his date is 119-24 A.D. Gautamiputra Satakarni or Vilivayakura II, a powerful Andhra king, exterminated the line of Nahapāna (117 according to Smith) and regained the Deccan and Central India. But the Sakas regained power under Mahakshatrapa Rudradaman I (130-150), grandson of Chastana, belonging to another line, *viz.*, of Malwa (capital, Ujjain). Rudradaman I was a follower of Brahmanism. He mentions in his inscription of Junagadh that he repaired the dam of the Sudarshan lake.

Maharashtra

Nahapana

Rudra-
daman I

The Yuechi king, Kujula Kadphises (I) of the Kushan clan, destroyed the Indo-Greek and Indo-Parthian power, conquered Afghanistan and a portion of the Punjab and became king. His son, Vima (Wema) Kadphises (II), succeeded him, and pushed his conquests up to Benares. A gap of ten years

Yuechi inva-
sion
Kushans

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(110-20 A.D.) intervened, during which reigned probably a nameless king, *viz.*, Soter Megas (the Great Saviour). Then Kanishka, a Kushan, belonging to another line, succeeded him.

Kushan dates The Kushan dates are puzzling; conflicting dates ranging between 58-57 B.C. (Vikrama era) and 278 A.D. and different orders of succession have been suggested by different scholars. Some Indian scholars think that Kanishka ascended the throne in 78 A.D. and started the Saka era, while Dr. V. Smith and other European scholars take 78 A.D. to be the date of the accession of Kadphises II, who started the Saka era. (See note at the end.)

Saka era

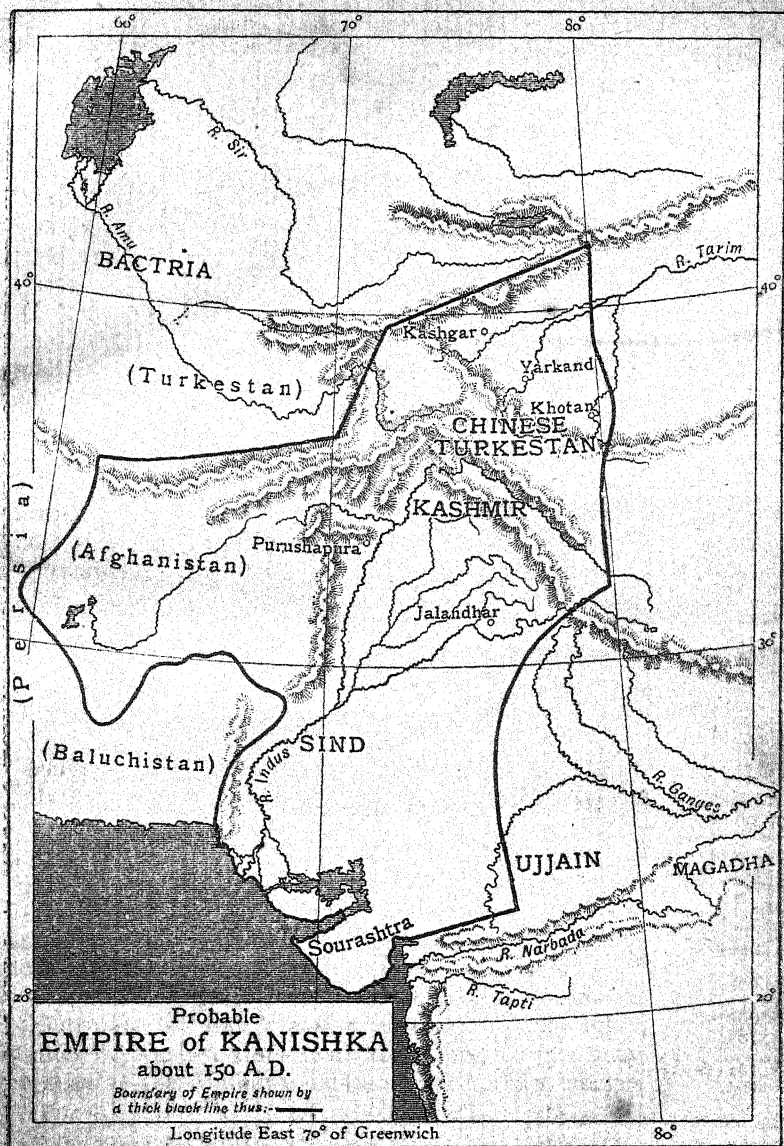
Kanishka Kanishka was the greatest Kushan King. He conquered Magadha, and Malwa (put in charge of his satrap Chastana). He defeated the Chinese in Central Asia. During his campaign against them his son Vashishka, then Huvishka, were made co-kings with him. His constant wars disgusted his officers who smothered him to death. He worshipped Babylonian, Iranian, Greek, and Hindu gods (*e.g.*, Siva). But above all he ranks next to Asoka as the patron of Buddhism. He struck some coins with the image of Buddha on them. He called a religious synod (Fourth Council) at his capital Peshawar to settle differences between the Hinayana (Little Vehicle, called the Southern School) and the (new) Mahāyāna (Great Vehicle, the Northern School) sects of Buddhism. Having defeated the Chinese he took the title of the Chinese emperor, *Daivaputra*, or the Son of Heaven. Kanishka's empire extended from Kashgar, Yarkand and Kabul to the Narmada. About 182 A.D. Vasudeva succeeded Huvishka. After him the Kushan empire began to break up. Dr. V. Smith suggests that "the dissolution of the Kushan empire in India was connected in some way with the rise of

New Buddhism

Extent of empire

Break-up of the empire—

Rise of the Sassanians



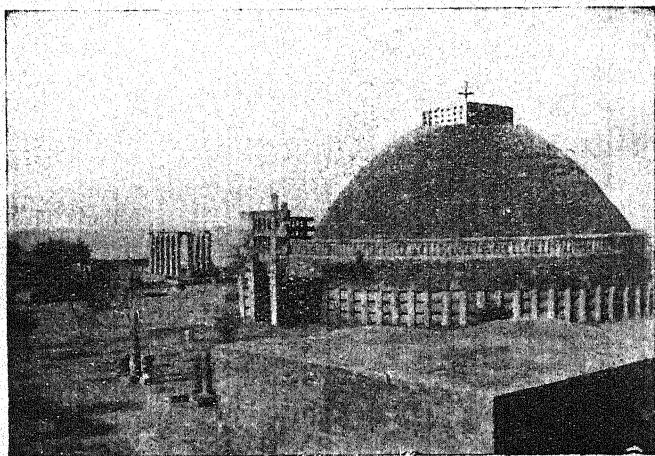


the Sassanian power in A.D. 226, and the subsequent conquests of Ardashir, the first Sassanian king, and successors are alleged to have extended to the Indus."

Kanishka was a patron of art and literature. The philosopher, Nagarjuna (founder of the Madhyamika school and of *Sunya-vāda*), Asvaghosh (poet of the *Buddacharita* and *Saundarānanda*), Vasumitra, and Charaka (the physician) were at his court. Like

Arts and
letters

Architecture



Sanchi Tope.

Asoka he was a great builder. He built a great stupa over the relics of the Buddha at Peshawar. He and his son, Huvishka, built many Buddhist monasteries and stupas. Relics are to be found at Taxila. He beautified Mathura with many buildings. A fine statue of him was found at Mat near Mathura. Many other statues of Kushan kings, with dated inscriptions, may be seen at the Mathura museum. Buddhist images

44 INDIAN HISTORY FOR MATRICULATION

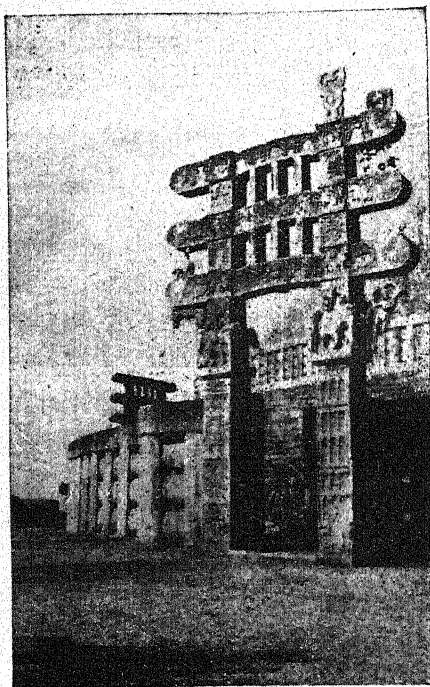
Sculpture
Gandhara
style

Other styles

were made in a remarkable style of sculpture, *viz.*, the Gandhara (already noted). In his time other schools of sculpture sprang up, *viz.*, of Mathura, Benares, and Amaravati.

Stūpa (Sanskrit, *thūpa* in Pali, *tope* in English)

means a mound, or "domed cupola," containing either some relic of a saint, *dhātu* (bone, hair, etc.) or is simply a memorial. It is often surrounded by finely carved stone railings and decorated gateways. The finest example is that of Sanchi in Bhopal State (Bhilsa Topes), and of Bharhut.



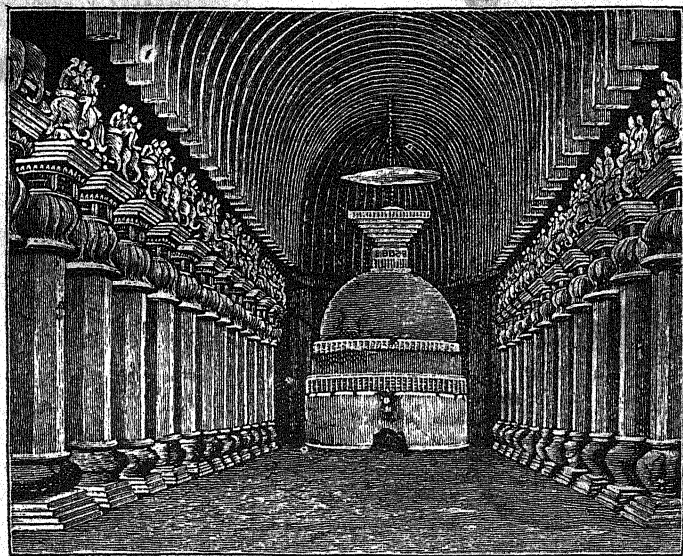
Gateway to Sanchi Tope.

Other examples are Amaravati, and *Nagarjunakonda* (connected with the name of the Buddhist philosopher, Nagarjuna, excavated by Longhurst) noted for beautiful carved railings and bas-reliefs.

Other artistic monuments are the Buddha Gaya temple, caves and Chaitya halls at Karli, Kanheri, Nasik, and Udayagiri, besides rock-cut temples, monasteries and assembly halls in various parts of India.

The Kushans struck a variety of coins, on which they used the Greek script to write their legends. There was little Greek influence on Indian ideas

Foreign
influence

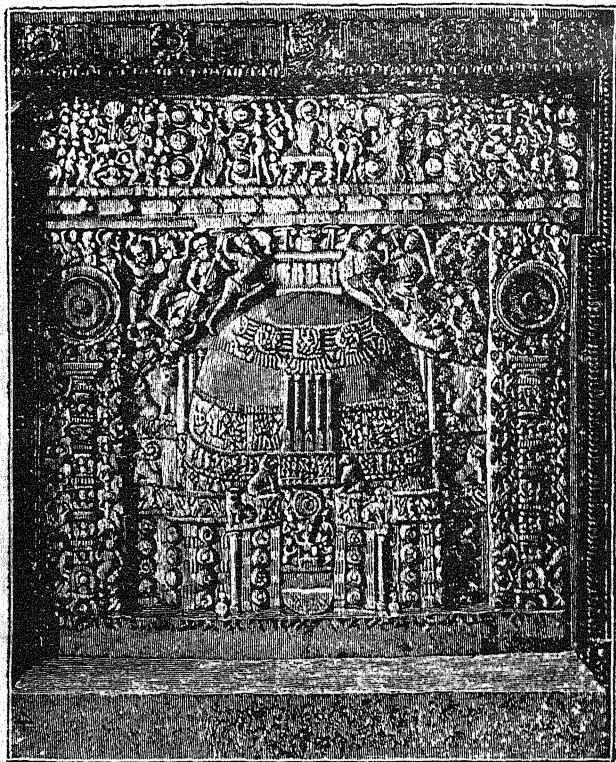


Interior View of Karli.

or institutions. In sculpture the Indians did not borrow slavishly, but so assimilated the Greek style that they made it their own, and the result was a new Indo-Greek style—the Greco-Buddhist or Gandhara. The Indians did not worship Greek gods, but the foreigners accepted the Hindu faith, The Greek

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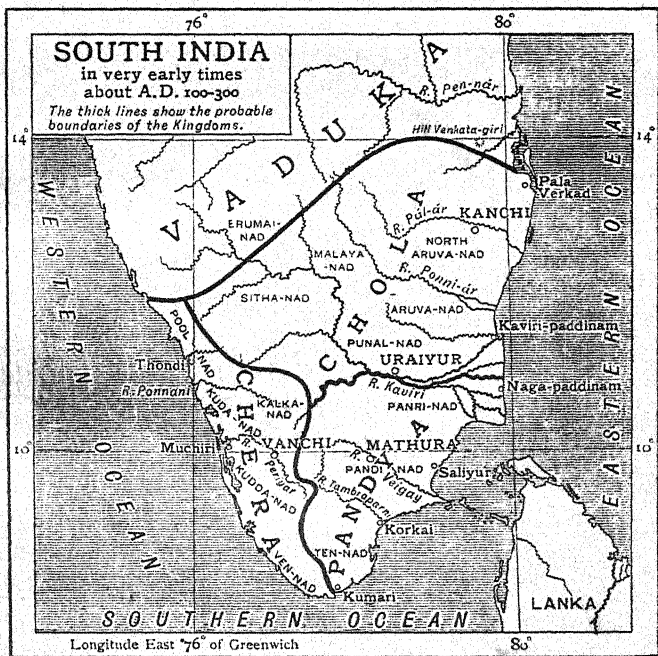
Heliodoros worshipped Vasudeva (*Bhakti* cult), Parthian Gondophernes, Kushan Kadphises and Kanishka worshipped Siva. In this respect Indians were not Hellenised but the foreigners were Hinduised.

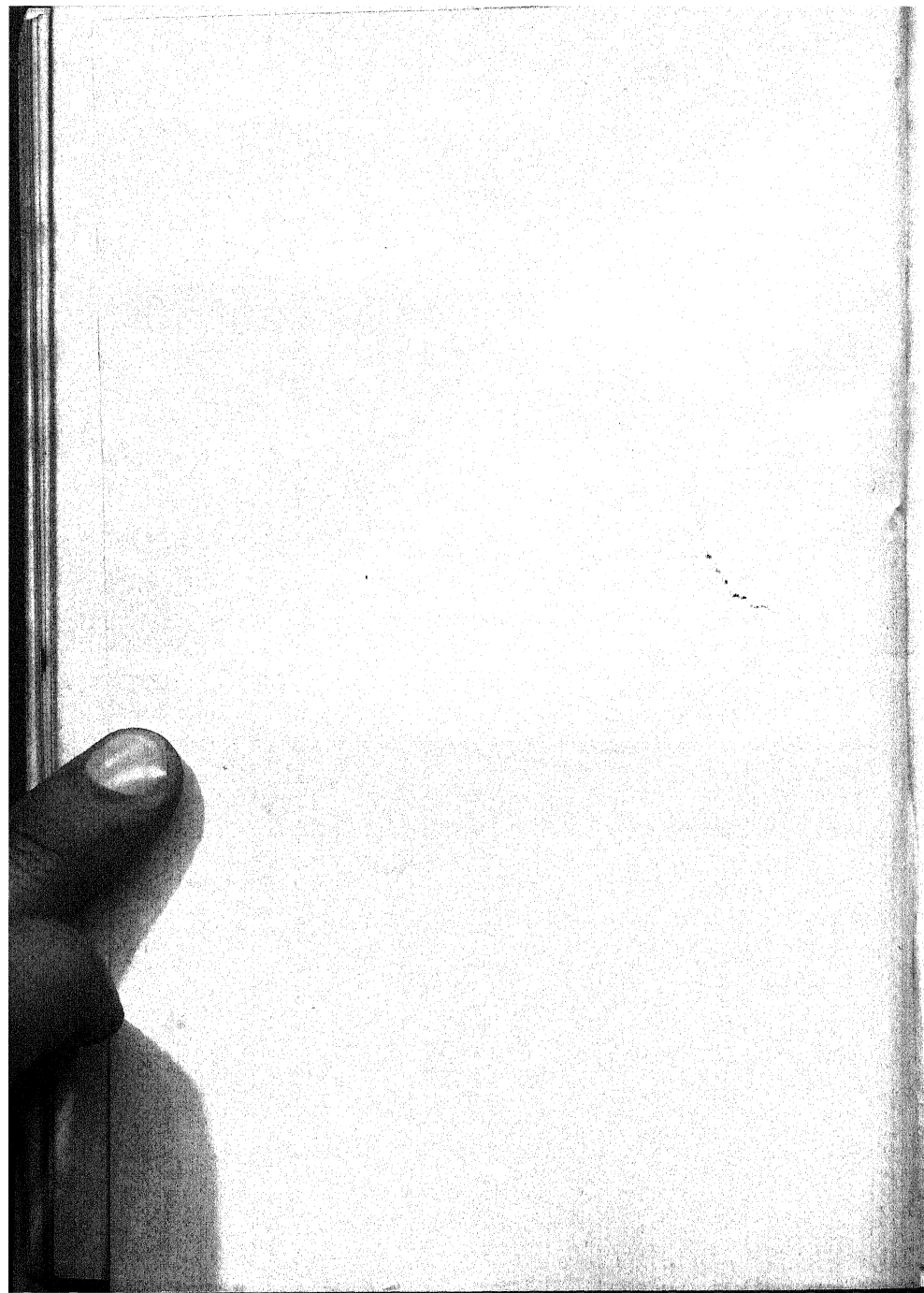


Amravati Stupa.

Other
dynasties

On the break-up of the Andhra empire the Ikshvākus immediately followed, had a large kingdom, and reigned near Amaravati for two





centuries (2nd and 3rd A.D.). An account of this dynasty is obtained from their inscriptions found in the stupas of Amaravati and Nagarjunakonda in the Guntur district of the Madras Presidency. They had matrimonial connexions with the kings of Vanavasa (North Kanara) and of Ujjayini. The kings were Brahmanical Hindus and performed Vedic sacrifices, but the queens were devotees of the Buddha, erected buildings for the Buddhists settled at Nagarjunakonda and made gifts to the *stūpas*. Princess Chamtisiri is mentioned for her munificence in the *Mahachetiya* (Great Stupa) inscriptions. She added pillars in the reign of King Vira Purisadata. Other dynasties were those of—Abhiras (near Nasik), Kadambas (Vanavasa founded by Mayurasarma), Vakatakas (Berar, the greatest king being Pravarsena I); the Gangas (Kalinga and Mysore) and Pallavas (Kanchi).

Ikshvakus

In the far south there were the independent Tamil kingdoms of Chola (or Choda, Choramandala, or Coromandel Coast), the Pandyas (Madura and Tinnevely) and the Chera (Kerala, Malabar Coast) mentioned by Megasthenes and other Greeks and Romans, etc., and in Asoka's inscriptions. The fourth state, Keralaputta, was absorbed in Pandya. They had a high degree of civilisation and had a rich maritime commerce with Babylonia, Persia, Greece and Rome (1st and 2nd century A.D., attested by quantities of Roman coins discovered in South India). Pearls, various kinds of gems, beryls, spices, muslin, etc., were exported. Tamil is a rich language and possesses an excellent literature. The *Kural* poem, and the epics, *Silappadhikaram* (book of anklet), and *Manimekhalai* (jewel belt) are examples. Art and architecture flourished. Its subsequent history will be told later.

Far South
Three Tamil
MonarchiesCivilisation
Seaborne
trade

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NOTE ON VIKRAMA AND SAKA ERAS

Different authors have proposed different dates for the Sakas, Kushans and Satavahanas. Dr. Sten Konow holds that the historical Saka era (*i.e.*, the era beginning in 78 A.D.) was not established by Kanishka, but by Vima Kadphises (II). Mr. K. P. Jayaswal proves¹ that the era was started by Kanishka, the same as the Kanishka era. There was an earlier Saka era beginning in 123 B.C. indicating the Saka victory of the Seistan Sakas.

According to Jayaswal, in 58 B.C., Gautamiputra Satakarni of the Satavahana dynasty defeated Nahapāna, and freed from him the whole of Malava including Avanti and Ujjain. He was the Vikramaditya. The *gana* of the Malavas who took a leading part in the defeat of the Sakas counted their era from that year and struck coins in its memory, and, therefore, was the author of the era. Year 58 B.C. or the beginning of the Vikrama era—the Era of Victory—fell in the 18th year of Gautamiputra.

Kuntala Satakarni (75-78 A.D.), the Satavahana king, defeated the Sakas in 78 A.D., 135 years after the Vikramaditya of 58 B.C. The era is therefore called also the Satavahana (or Salivahana) era. Jayaswal says that all tradition and the known history supplied by spade and inscriptions—all indicate that there was a disruption of the Kushana power at or towards the end of the reign of Vima Kadphises. The tradition of the defeat of the Sakas in 78 A.D. by a Salivahana (Satavahana) king is rigidly historical.²

¹ *J. B. O. R. S.*, vol. xvi. *Saka-Satavāhāna History*.

² *J. B. O. R. S.*, vol. xviii, March, 1932.

CHAPTER IX

THE GUPTA EMPIRE

A VEIL of mist covers the history of a century following the Kushans, and when it lifts, it discovers the brilliant nuptials of the Lichchhavi princess, Kumaradevi, with Chandra Gupta. So important was this princess and her clan, that the king, in gratitude for the help rendered, joined his name with hers and theirs on his gold coins. His son, the great Samudra Gupta, took delight in styling himself *Lichchhavidauhitra* (son of the daughter of the Lichchhavis) in his Allahabad inscription celebrating his *digvijaya* (conquest of India). Chandra Gupta founded the Gupta dynasty and the Gupta era, 320 A.D., and reigned from 320 to 330.

For his conquests Samudra Gupta (330-379) is styled the "Indian Napoleon"! In his Allahabad pillar inscription he says that he overcame the princes of the Gangetic plain, Mahendra of Dakshina-Kosala and Vyāghrarāja of Central India, the princes of Samatata, Davaka and Kamarupa, the Pallava rājā, Vishnugopa of Kanchi (who according to another scholar defeated Samudra Gupta), the raja of Khandesh, and of Kartripura (Garhwal and Kumaon) and the wild forest tribes. He performed the horse-sacrifice (*asvamedha*) in token of his imperial paramountcy and struck memorial coins. The tribes of Yaudheyas and Malavas, while enjoying autonomy, acknowledged his suzerainty. The foreign nations, the *Daivaputra-Shāhi-Shāhānushāhi*—*Sakamurundas* (the

Chandra
Gupta

Gupta era

Samudra
Gupta

His conquests

Asvamedha

His foreign
relations

50 INDIAN HISTORY FOR MATRICULATION

Ceylon
embassy

Saka and the Kushan princes), respected him. King Meghavarna of Ceylon sent an embassy to him and got permission to build a monastery for Buddhist pilgrims at Gaya.

Extent of his
empire

His empire was bounded on the north by the Himalayas excluding Kashmir, on the east by the Brahmaputra, on the south by the Narmada, on the west by the Jumna and Chambal rivers.

His accom-
plishments

The great Samudra Gupta did not neglect the arts of peace. His knowledge and fondness for music is attested by the *Vinā* (lyre) type of his gold coins.



Seal of Samudra Gupta.

He was a poet of no mean order. Himself a scholar and author, he respected learning and learned men. He was a Vaishnava (*Parāma-Bhāgavata* like other Gupta emperors), and upheld Brahmanism. But like all great kings of India, he was not only

His religion

tolerant, but made gifts of land and monasteries to the Buddhists. It is said he was a disciple of Vasubandhu, the Buddhist author.

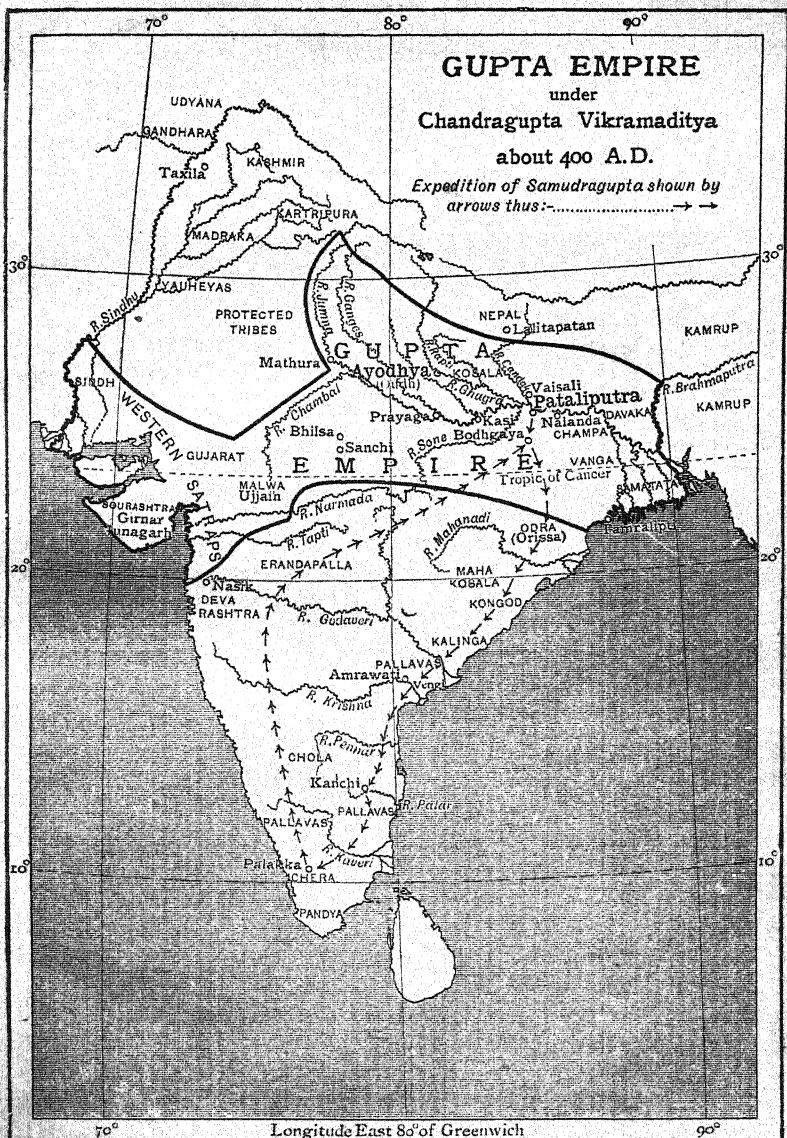
Rama Gupta

He was succeeded by his eldest son, the weak and cowardly Rama Gupta. A scholar identifies him with Kācha Gupta, who was hitherto identified with Samudra Gupta himself. He yielded to a disgraceful

GUPTA EMPIRE

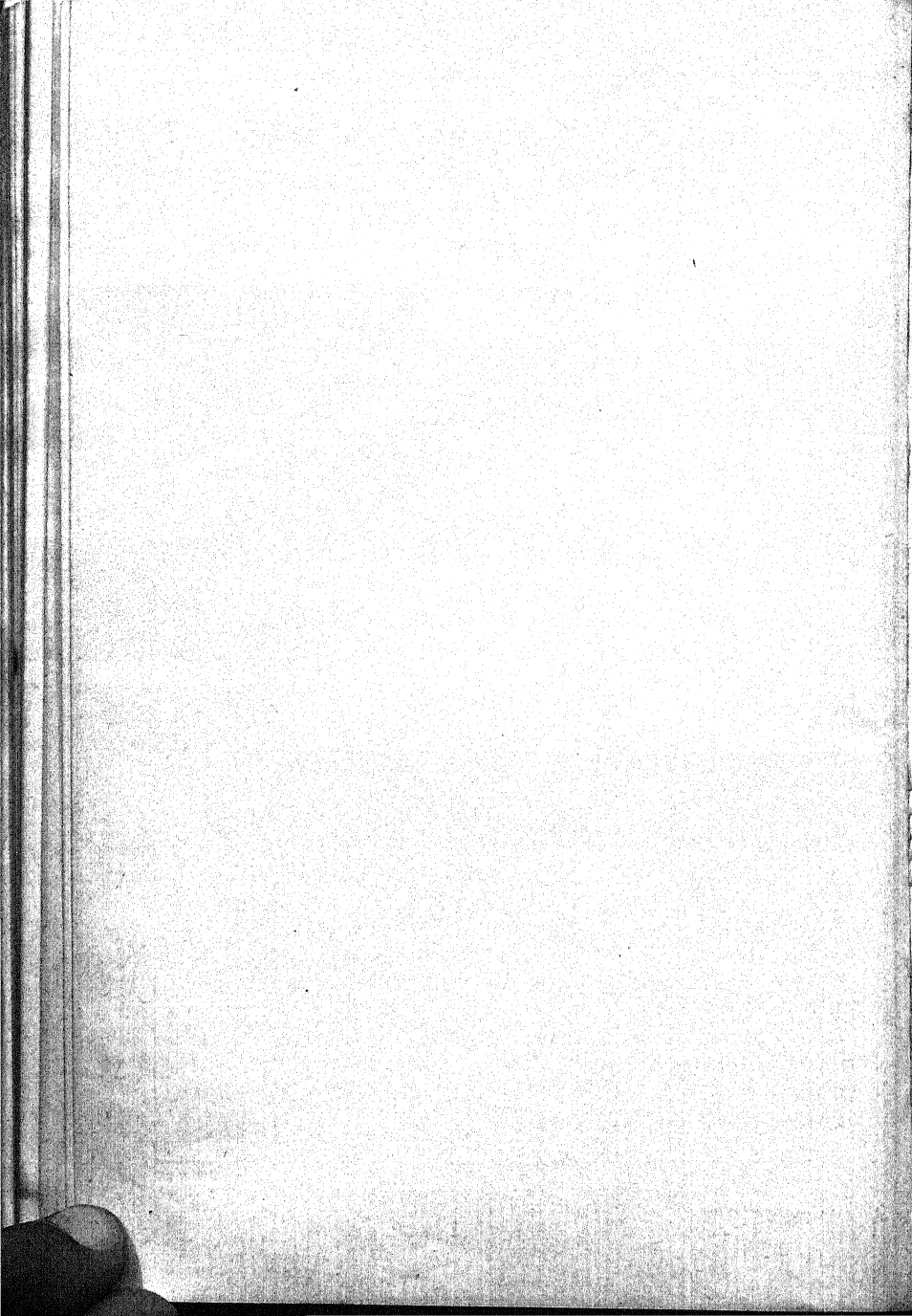
under
Chandragupta Vikramaditya
about 400 A.D.

Expedition of Samudragupta shown by
arrows thus:----->-->



Longitude East 80° of Greenwich

Henry Walker sc.



request of the Saka (Scythian) king of Mathura to send his wife, Dhruvadevi, to him. His brother, Chandra Gupta, disguised as Dhruvadevi and accompanied by followers in female disguise, went to Mathura and killed the Saka king. Rama Gupta was deposed and Chandra Gupta (the nominee of his father) ascended the imperial throne.

Chandra Gupta (380-413) then conquered the Saka satraps of Malwa, Gujarat and Surashtra (388-401). He took the title of *Vikramāditya*, a

Chandra
Gupta II

title which was borne by many kings before and after him (*e.g.* the Chalukyas). He possessed great personal strength; on a certain type of coins we find him fighting with a lion. He was a mighty ruler and governed his vast empire with wisdom and ability. A Chinese pilgrim, Fa-Hsien, visited India at this



Vikramaditya Chandra Gupta II.

time. Chandra Gupta had friendly relations with the Kadambas and Vakatakas. He married his daughter Prabhavati Gupta to the Vakataka king, Rudrasena II.

Chandra Gupta was succeeded by his son Kumara Gupta (Mahendrāditya, 413 or 415-55). He performed a horse-sacrifice. Peace and tranquillity reigned over his vast empire enriched by foreign (Roman) trade and commerce. But it was disturbed during his later years by the barbarian (White Ephthalites) Hunas, nomads who came from Central Asia and knocked at India's northern gates. They

Kumara
Gupta

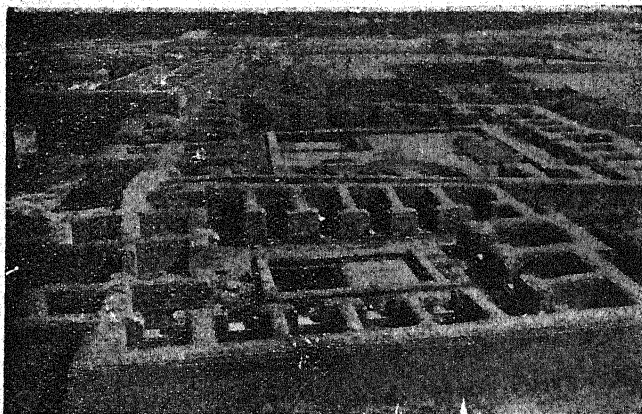
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Skanda
Gupta

gradually conquered Afghanistan and the Punjab. Prince Skanda Gupta tried to stem the tide. When he became the emperor (455-67) he defeated them (for which, it appears, he took the title of Vikramāditya) but could not avert his doom. To meet the cost of war he had to debase the coinage. Luxury, weakness, and civil war (between Skanda Gupta and his brother Pura Gupta) made Magadha weak. The Hunas partially broke up the Gupta empire and settled in the Punjab and Rajputana.

Later Guptas

Thus the rule of the imperial Guptas ended. Then followed the later Guptas—Pura Gupta, Narasimha Gupta (467-72), Kumara Gupta II, and Budha Gupta (477-95) who had an empire extending from Malwa to Bengal. Budha Gupta kept the Hunas quiet. His successor, Bhanu Gupta, was defeated by the Hunas

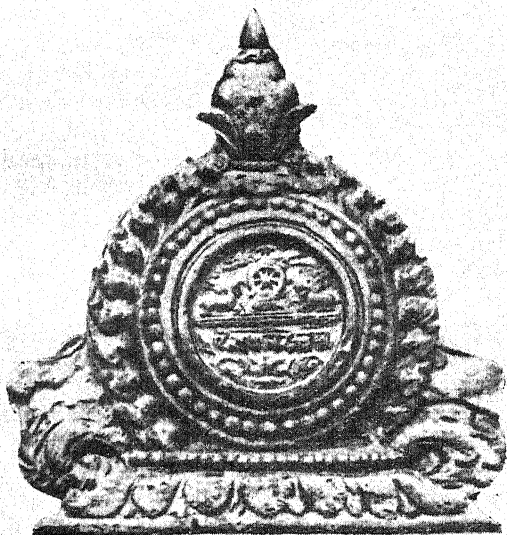


Ruins of Nalanda University.

at the battle of Eran (510). After this the Gupta empire was parcelled out into independent kingdoms, the Guptas degenerating into landholders.

The Nalanda
University—
its royal
patrons

Kumara Gupta I was the founder of the Nalanda University (427). The Chinese pilgrim, Hiuen-Tsang, mentions other royal patrons who have been identified with Skanda Gupta, Pura Gupta and Narasimha Gupta. Kumara Gupta II, Harshavardhan and other kings were also patrons. Hwui Li gives a vivid description of the university and "its richly adorned towers, and the fairy-like turrets, of its cloud-touching observatories, of the deep translucent ponds bearing on their surface the blue lotus, intermingled with *kanaka* flowers, of a deep red colour, of the shady Amra groves, of the four-staged priests' chambers, with



Seal of Nalanda University.

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dragon projections and coloured eaves, the carved and ornamented pillars, the richly adorned balustrades, and the roofs covered with tiles, that reflect the light

in thousand shades, these things add to the beauty of the scene." Nalanda means "charity without intermission," and the university enjoyed large endowments. Hiuen-Tsang resided here for two years. The university had a variety of seals, one of which is shown on the previous page. A copper-plate grant (surmounted by a seal bearing the Dharmachakra emblem flanked by two gazelles) of king Devapaladeva, the third king of the Pala dynasty, records an endowment, made at the request of a king of Sumatra. The fame of Nalanda as a centre of Buddhist culture spread far and wide. At the request of the Chinese emperor, Paramartha went to China. At the invitation of the Tibetan king, Saint Padmasambhava went to Tibet and founded Lamaism or Tibetan Buddhism.

Huna empire

Toramana
Mihiragula

Yashodhar-
man the
liberator

The Hunas (Ephthalites) overran Persia, killed the Sassanian king Shah Firoz (484), occupied Persia and Kabul. Their leader Toramana established his power in Malwa (500). His son Mihiragula succeeded him (502). The Hunas were the destroyers of religious monuments and slew men right and left. It is said that Mihiragula gave notice that he would kill all Buddhist priests and Narasimha Gupta Baladitya tried in vain to save the Nalanda University from destruction. Yashodharman, King of Malwa, with the aid of Baladitya and other kings defeated and took prisoner Mihiragula (528), and they magnanimously spared his life. Mihiragula took shelter with the Kashmir king, whom and whose family he treacherously extirpated. (There is a difficulty of dates in identifying Baladitya with Narasimha Gupta.) The Hunas were expelled from Malwa.

Fa-Hsien

* Condition of
Indja of

The Chinese pilgrim Fa-Hsien (399-413) came to India in search of the authentic *Vinaya* texts which regulate a monk's daily life. For six years he travelled in Chandra Gupta's dominions,

but does not mention him by name, so absorbed was he in religious affairs. He studied Sanskrit at Pataliputra for three years. His testimony is valuable. The city was flourishing, it had many charitable institutions, rest-houses for travellers, and a free hospital. The administration was mild, the penal code was not severe like that of the Mauryas, and the death penalty was not inflicted. Peace and order prevailed and the roads were safe. Income was derived mainly from land revenue. Officers were regularly paid. There was no state interference with the people who were free from espionage. The high castes did not eat onions, garlic or meat, or drink wine. There was untouchability. The Gupta kings, though Brahmanical Hindus (Bhāgavata), were tolerant in religion and patronised the Buddhists.

Social and
political

The Gupta age is called the "golden age," or the "age of renaissance." Brahmanism had a vigorous revival, Buddhism though patronised, was on the decline. Sanskrit, instead of Prakrit, was used in inscriptions. It made a great advance. The great Sanskrit poet and dramatist, Kalidasa, was one of the nine gems at the court of Chandra Gupta Vikramāditya (Some scholars say that the nine gems were not contemporary, but lived at different places and times. The date of Kalidasa has not been definitely fixed). Kalidasa was a native of Mandasor in Malwa, though an attempt has been made to make him a Bengali. He wrote the famous drama. *Sakuntala*, *Gāvryas* (poems), *Ritusamhara*, *Meghaduta*, *Raghuvamśan* and *Kumārasambhava*. There were other notable poems, the *Mṛchhakatika* (the Little Clay Cart) by King Sudraka (cf. Bhasa's earlier poem *Charudatta*), and *Mudrārakshasa* by Visakhadatta. The *Vayu Purana* was given its present form.

Cultural—The
Golden Age

Sanskrit

Nine gems

Poets

Mathematics and astronomy developed. Aryabhata

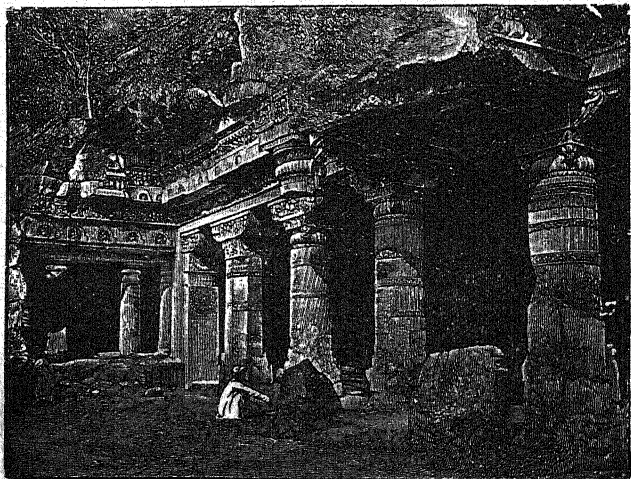
Science

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(476), Varahamihira (505-87) and Brahma Gupta (598) were famous writers.

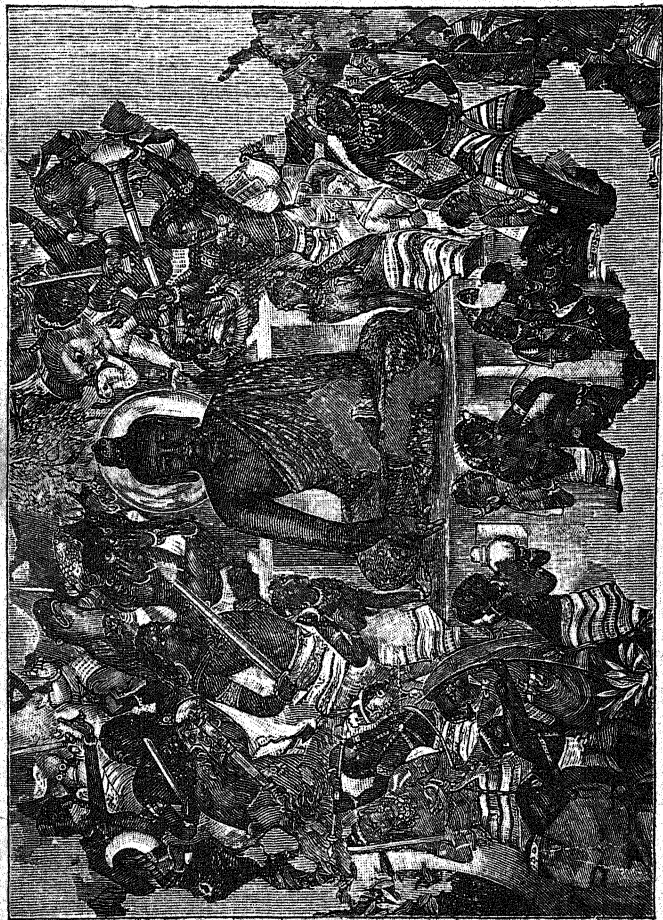
Fine Arts

Painting, sculpture and architecture attained much excellence. Numerous temples—in stone and brick—were built in a new style. Stone and brick terracotta figures found at Sarnath and elsewhere, and metal images (cf. the huge copper image of the Buddha, 80 feet high at Nalanda) excite wonder. "The pillar at Delhi, made of wrought iron in the time of



Ajanta Temple.

Samudra Gupta is a marvel of metallurgical skill." That painting reached its climax is proved by the exquisite pictures in the Ajanta Caves (in the Nizam's dominions). There may be seen the Viharas, the monasteries of the Buddhist monks and the *Chaityas*, the shrines. The Ajanta fresco paintings were akin to those of Sigiriya in Ceylon. The fine arts at Ajanta cover a period of more than a thousand years (from 2nd century B.C.).



The Temptation of Buddha (Bhumisparsamudra). Painting from Ajanta.

CHAPTER X

THE EMPIRE OF HARSHA AND SOME SOUTHERN KINGDOMS

Foreign
dynasties

ON the break-up of the Gupta empire new kingdoms came into being. The Maitrākas founded a dynasty at Valabhi in Surashtra, used the imperial title, and had a long and prosperous rule. They used the Gupta era (Gupta-Valabhi), and established a Buddhist University at their capital. After their overthrow the Gurjaras founded kingdoms at Bharoach and Bhinmal. The Chalukyas founded a kingdom at Vatapi (Badami).

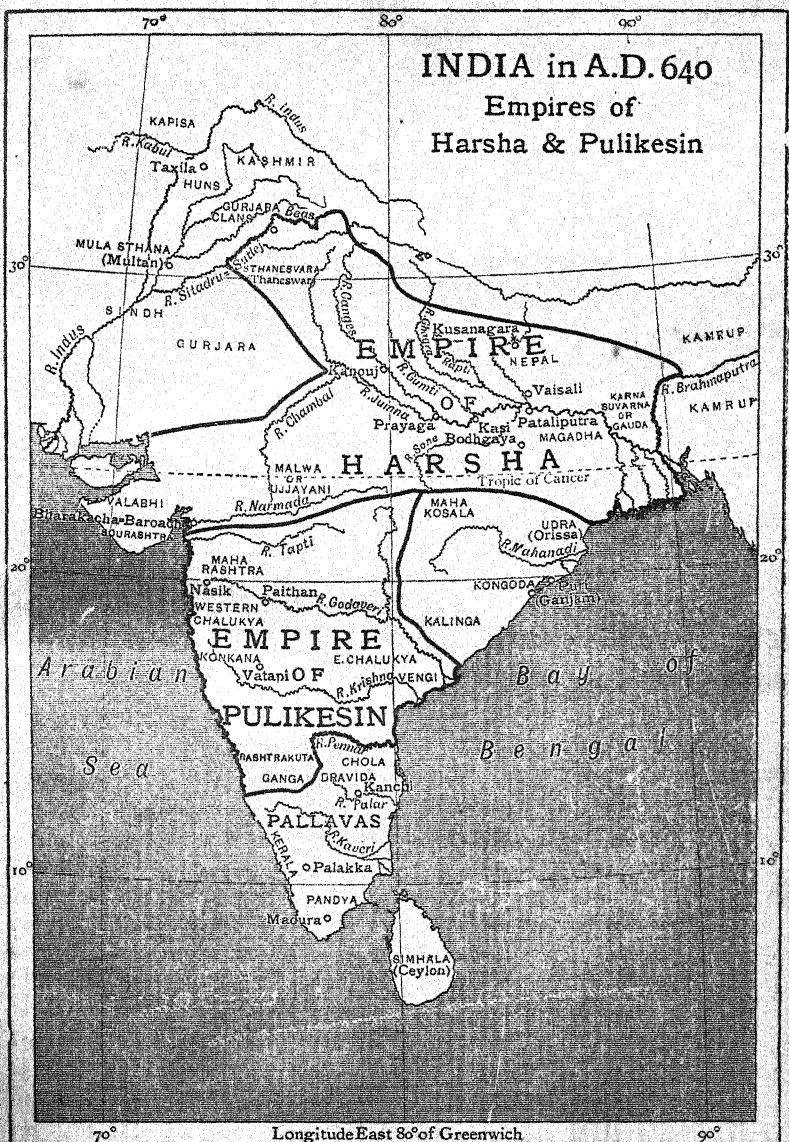
The Mauk-
haris

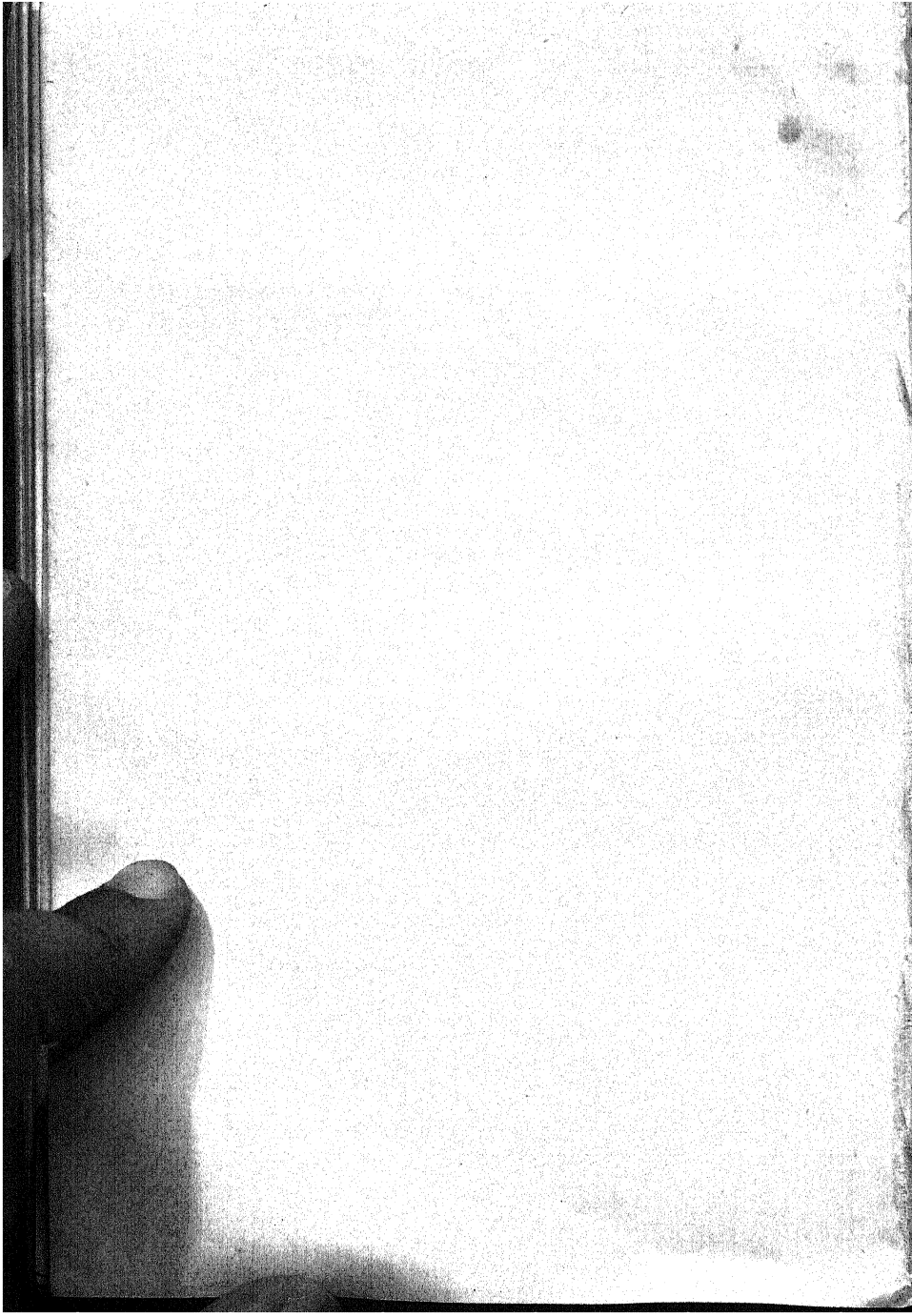
and later
Guptas of
Magadha

In the middle of the sixth century the Hunas, though driven out of Malwa, made constant attacks. The native kings of the Maukhari and Vardhana dynasties repelled their attacks. Isanavarman was an important king of the Maukharis (Kanauj). Isanavarman is said to have defeated the Hunas, the Andhras, the Sulikas and Gaudas. The later Guptas were the enemies of the Maukharis. Kumara Gupta II was succeeded by his son, Damodara Gupta. They defeated Isanavarman. The next kings were Mahasena Gupta (who defeated Susthiravarman of Kamarupa), his son Madhava Gupta, his son Adityasena; the last king was Jivita Gupta. They kept aloof from the Maukharis who extended their kingdom up to Magadha and ruled from their capital Kanauj. The last important king was Grahavarman who married Rajyasri, daughter of Prabhakara Vardhana, king of Thaneswar.

Vardhanas of
Thaneswar

Prabhakara Vardhana, son of Adityavardhana





(who married a princess of the Gupta family of Magadha) belonged to the Pushpabhuti (Pushyabhuti) line. He and his son, Rajyavardhana, fought against the Hunas. The latter defeated Deva Gupta of Malwa who killed his brother-in-law, Grahavarman, and fettered Rajyasri. He was killed by Sasanka, king of Gauda (Karnasuvarna), in Bengal. His brother, Harshavardhana, then only sixteen, was called upon to shoulder the burden of the two kingdoms of Kanauj (as the manager of Rajyasri's kingdom) and Thaneshwar (606—the beginning of the Harsha era adopted later by Nepal). He rescued his sister, Rajyasri, from the Vindhyan jungles where she had fled. He did not sheathe his sword for six years. He made Bhaskaravarman, king of Assam, his ally, and defeated Sasanka but could not subdue him. Bhaskaravarman occupied Karnasuvarna, but Sasanka retired eastwards and is said to have allied with Pulakesin II, king of the Chalukyas. In 612 Harshavardhana was solemnly crowned. Hiuen-Tsang says that in six years of war he subdued the Five Indies. In 620 A.D. he attacked Pulakesin, but was defeated by him, and had to accept the Narbada as his southern boundary. He led a campaign against Ganjam in 643. His suzerainty was acknowledged by the kings of Kamarupa and Valabhi. His empire extended from the eastern Punjab to Bengal.

Harshavardhana

Extent of his empire

An account of Harsha's reign is obtained from the inscriptions (grants), coins, *Harshacharita* (composed by his court poet, Bana), the writings of Hiuen-Tsang, and Chinese history.

Source of information

Hiuen-Tsang, or Yuan-Chwang, was a Chinese Buddhist. He left China, when he was twenty-nine, (629) for India, in search of the authentic *Vinaya* texts. He came through Gobi and Khotan to India.

Hiuen-Tsang

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During fourteen years (630-643), he visited almost every province in India. His observations are accurate and trustworthy, and therefore invaluable. He returned overland to China in 645. He took away from India a large number of Sanskrit books of religion which he translated into Chinese. He visited many royal courts in India, *e.g.*, the courts of Pulakesin Chalukya and the Pallavas.

Hiuen-Tsang studied for two years at the Nalanda University where thousands of scholars read. He has highly praised the moral character of the people of India.

Condition of country

The country did not recover from the Huna invasion, and travellers on certain roads were held up by bandits.

Government

The constant care and personal attention of King Harsha ensured good government; taxes were light, the tenants paid the customary one-sixth produce of the land as rent. The main revenue came from crown lands but other light custom duties were levied; there was no forced labour. Criminal justice was not so mild as that of the Guptas. Pataliputra was in ruins. Buddhism was 'on the decline. Harsha's capital, Kanauj, was a magnificent city. The king held five-yearly festivals, at one of which (Allahabad) Hiuen-Tsang was present. The king, in imitation of the

The Signature of Harsha.

Great Renunciation of the Buddha, freely distributed riches. Harsha (influenced by his sister) was a great patron of Buddhism. He gave up animal food and practised *ahimsa* (non-injury to living beings).

Harsha was a great poet and scholar. He composed the *Nagananda* ("Joy of the Serpents") and the *Ratnavali*.

Harsha died in 646. Personal government, however strong and efficient it may be, ends with a strong king. With the death of Harsha his empire broke up. There was anarchy and disorder. A usurper attacked a Chinese envoy. The Tibetan king, Srong-tsan Gampo, who had a Chinese and a Nepalese wife, sent a force of Nepalese and Tibetans who defeated the Indian army and conquered Tirhut.

Harsha's
death, its
effect

We have seen that Pulakesin II (608-612) defeated Harsha (620). His grandfather, Pulakesin I, established the Chalukya dynasty at Vatapi or Badami in the middle of the sixth century. Tradition has it that the Chalukyas belonged to a Kshatriya family of Ajodhya. Pulakesin I's sons, Kirtivarman and Mangalesa, defeated the Kadambas of Vanavasa and conquered large parts of the Deccan and Konkan. Pulakesin II (Satyasraya, Prithiviballabha) was the greatest king. He conquered the Pallava king, Mahendravarman (610), snatched away Vengi from him, and gave it to his brother (Kubja) Vishnuvardhana who founded the Eastern Chalukya dynasty (which lasted till the eleventh century); another brother established a branch of the dynasty at Gujarat. He also conquered the Chola, Pandya and the Kerala kingdoms and established his paramountcy over the entire country south of the Vindhya (630). It is said his fame extended even to Persia. His court was visited by Hiuen-Tsang (641). But he was defeated and probably killed by the Pallava king, Narasimhavarman (642). He was succeeded by his son Vikramaditya I. His successors were weak; they reigned till 757, when the last king

The Western
Chalukyas of
Badami

Kirtivarman II was overthrown by the Rashtrakuta king, Dantidurga.

(Eastern)
Chalukyas of
Vengi

Vishnuvardhana was the founder of the Eastern Chalukya dynasty. Vijayasiddhi was an important king. He burnt the Rashtrakuta capital during the time of Krishna II, who was defeated by his grandson Chalukya Bhima I. In the eleventh century they intermarried with the Chola kings of Tanjore. The

The Rashtra-
kutas

Krishna I

Govinda III

two kingdoms were ultimately united by Rajendra Chola II (1070). The Rashtrakuta king, Krishna I, (760-70) caused the temple of Kailasa at Ellora to be carved out of the rock. Govinda III conquered Lāta (south Gujarat), defeated the Pratihara king, Nagabhata II, and made king, Dharmapala of Bengal and Chakrayudha, and the Pallava king, submit to him. Amoghavarsha (815-77) was regarded as one of the four great kings of the world by the Arabs who called him Balhara (Vallabha Rai). He defeated the Chalukyas of Vengi, and founded his capital at Manyakheta (Malkhed). He was a Jain. Another

Indra III

Chalukyas of
Kalyani
Tailappa

king, Indra III, destroyed Ujjain, and Kanauj (capital of the Pratihara empire). The last king was overthrown (973), by Taila or Tailappa II; who founded the line of the Western Chalukyas of Kalyani. In the eleventh century the Chola king, Rajaraja the Great, ravaged their country. In 1052, at the battle of Koppam, Someshwara Chalukya defeated and killed Rajadhiraja, the Chola King, Vikramanka (1076-1126) occupied Kanchi, the Chola capital, many times. He had a long and prosperous rule. Vijāneshvara, author of *Mitāksharā*, lived at his court. Bijjala Kalachurya and his sons usurped the throne in the middle of the twelfth century. During his time the Lingayat or the Vira Saiva sect arose and showed bitter hostility to the Jains.

The Pallavas

The theory of the Pallavas being Pahlavas or

Parthians (Persians) no longer holds. They were natives of South India. They came to power after the fall of the Satavahana dynasty. About the middle of the second century king Sivaskandavarman performed the *asvamedha* sacrifice. Samudra Gupta came into conflict with the Pallava king, Visnugopa (338). The Pallavas fought with the Chalukyas, till towards the end of the sixth century, Simhavishnu conquered the kings of Chola, Pandya and Kerala, and even Ceylon. The empire "extended from the Narbada and Orissan frontier on the north to the Pennar river on the south and from the Bay of Bengal on the east to a line drawn through Salem, Bangalore and Berar on the west."

Simhavishnu's successor was Mahendravarman I (600-25). He made a number of rock-cut temples and caves. He was defeated by Pulakesin II who took away from him Vengi, which was formed into the Eastern Chalukya kingdom. His successor was Narasimhavarman (625-45), who took Vatapi (in 642) and probably killed Pulakesin II. In 640 Hiuen-Tsang visited Kanchi. He spoke highly of the people who were brave, truthful, reliable and learned. Narasimha founded the town of Mamallapuram or Mahabalipuram, and executed the wonderful *Rathas* or "Seven Pagodas." A severe defeat was inflicted on the Pallavas by a Chalukya king (740) after which the line declined, till the Cholas practically ended it at the close of the ninth century.

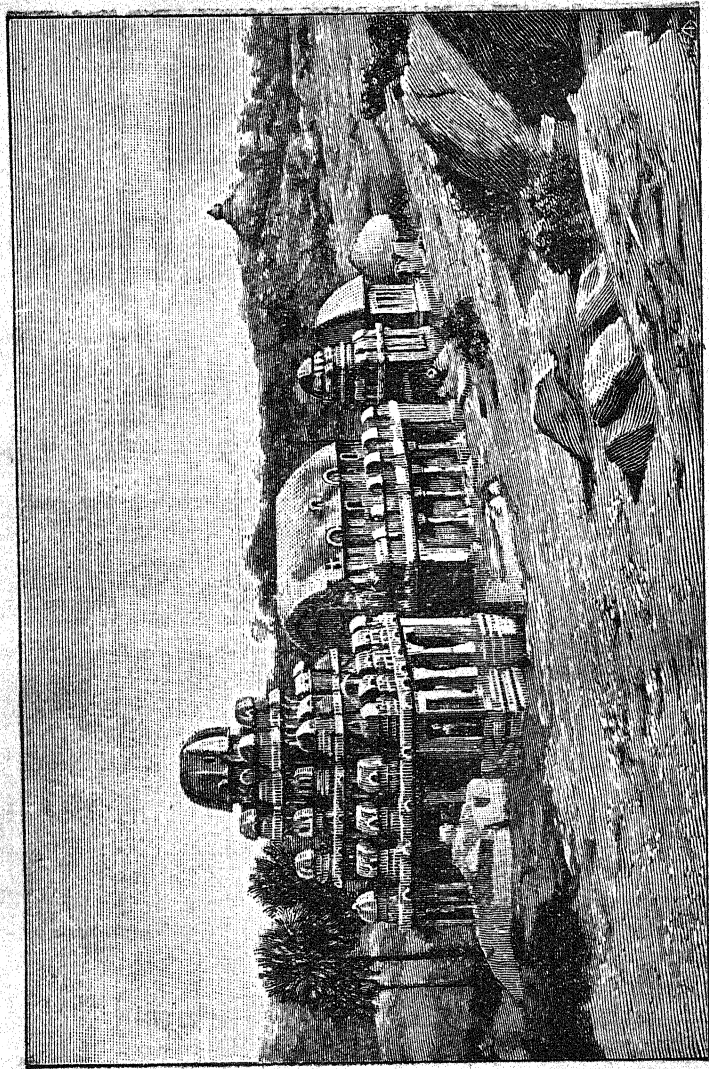
During the Maurya period Buddhism and Jainism penetrated the south. Buddhism became influential, being the religion of the earlier Pallava kings. In the seventh century there was a Hindu revival. The later kings were followers of Brahmanical Hinduism, some being devotees of the Vishnu cult, others, of the

**Mahendra-
varman**

**Narasimha-
varman**

**Religion
Pallavas**

**Vishnu and
Shiva Cults**



Rathas at Mahabalipuram.

Saiva cult. Mahendra was a Jain, but being converted to Saivism fiercely persecuted the Jainas. During Hieun-Tsang's visit there were many *Digambara* Jainas, and the various sects lived in mutual toleration.

The Chalukyas were performers of Vedic sacrifice and followers of Brahmanical Hinduism, but they tolerated other religions. Buddhism declined, and Saivism prevailed. There are temples at Badami, Aihole and Pattadakal. Chalukyas

Amoghavarsha was a Jain. He favoured the *Digambara* sect of the Jainas. Jainism flourished in the ninth and tenth centuries and Buddhism declined. Rashtrakutas
—It may generally be said that in the eighth century all South Indian dynasties supported Saivism. A reaction had begun earlier against Buddhism and Jainism.

The Buddhists and Jainas were famous for their rock-cut caves and temples, *e.g.*, at Karle, Ajanta and other places which the Hindus took as models. The Chalukyas who were patrons of the Saiva cult built numerous beautiful temples at Badami. Their last king Vikramaditya II built the splendid temple of Virupaksha at Pattadakal. The Pallavas built the Kailasanath temple. At Mamallapuram they built the famous *Rathas*. The Rashtrakuta king built the Kailasa temple at Ellora. Art

CHAPTER XI

THE MEDIEVAL STATES: THE RAJPUTS

Origin of the
Rajputs

THE origin of the Rajputs is a matter of dispute. Most of them were descended from the foreigners who invaded India during the fifth and sixth centuries, and had settled and were Hinduised. The Sakas, the Hunas, the Gurjaras and the Maitrakas adopted the Hindu religion and manners, were admitted to Hindu society and given fictional Hindu ancestry—the Sun (*Sūryabān̄si*), the Moon (*Chandrabān̄si*), the Fire (*Agnikula*), or ancient gods and heroes, so that they were regarded as new Kshatriyas, the Rajputs (*rājaputra*, princes). They were the Scythians of Tod, e.g., the Guhilot or Sisodias, Chauhans (Chahamanas belonging to the Khichi clan), Paramars (Pawars), the Pratiharas (Gurjara-Pratiharas, Pauhars), Solankis (Chaulukyas, or Chalukyas). There were also Rajputs of native origin—the Rathors of Rajputana, the Rashtrakutas of the Deccan, the Chandellas (Gonds of Central India), the Bundelas, the Yadavas of Devagiri, or even Brahman ministers who usurped the throne of their masters and became Kshatriyas. It is clear, therefore, that they did not belong to one race. They intermarried, adopted a common code of chivalry in war and peace, and became the protectors of the Hindu *varnāśrama dharma*.

Their distri-
bution

Rajput polity

There were self-governing village communities. Colonel Tod, author of the famous book, *Annals and Antiquities of Rajasthan*, says that in all Rajputana the adage is "*Bhog ra dhanni raj*

THE MEDIAEVAL STATES: THE RAJPUTS 67

ho; *bhom ra dhanni ma cho*; the Crown (government) is the owner of the rent, but I am the owner of the land." The village communities and guilds of craftsmen managed their own affairs and were little republics, free of all control of the kings, but looking to them for patronage. The king was the head of his clan and was served by the *Sardars* or Thakurs, the "barons" who owed allegiance to him for the military fiefs (*jagirs*), which the king gave them out of his crown (*khāṛisa*) lands. The king could dismiss the chiefs and deprive them of *jagirs*. In order to protect themselves, they obtained a portion of the freehold land of the peasant proprietor over which the crown had no proprietary right, and became *Bhumia* (owners). The chief was faithful to his king and risked his life for him and for his country. A staunch enemy, he could be again a faithful friend. His hospitality was wonderful, his deadly foe was safest under his hospitable roof. The king of such a baronage was heroic, warlike, chivalrous, generous, and paternal. The Rajput's consort was worthy of him, was equally heroic and courageous, and stood by him faithfully; she could wield the sword and take the field and could rush upon the sword of her husband or father, or enter the flames (*johur*) to protect her honour. The pages of history shine with numerous examples of their intense loyalty, chivalry, honour, patriotism, and sense of religious duty.

Rajput
society

There were numerous Rajput states during the seventh to twelfth centuries. Their individual ideas of greatness led to mutual conflicts and ultimately made them too weak and divided to check the Muhammadan invasions. But the times of peace were devoted to the cultivation of the arts and sciences, painting, sculpture and architecture. The

The
Mediaeval
states
Main features
of political
and cultural
history

kings themselves were great poets and authors and were the friends of learned men. King Yashovarmana of Kanauj patronised Bhavabhuti (poet of *Malatimadhava* and *Uttararama Charita*) and Vakpatiraja (author of *Gaudavaho*—a work celebrating the victory of the king over the king of Gauda). The Pratihara (Parihara) king, Mahendrapala, was the pupil of the great poet, *Rājasekhara*, who was an ornament of his court, and was the author of *Karpuramañjarī*, a drama entirely written in Avanti Prakrita, the dialect of his wife. At the court of Kirtivarmana, the Chandella king, the *Prabodhachandrodaya*, a philosophical drama, was staged. Munja and Bhoja of Dhara were famed as great Sanskrit scholars, poets, and authors, and patrons of learned men. King Govindachandra of Kanauj is also reputed to have been the author of Sanskrit dramas. The Pala kings were great patrons of art and architecture, and under their patronage the Bengal school of sculpture sprang up. The Sena kings were lovers of learning. At the court of Lakshmana Sena the celebrated poet Jayadeva sang his *Gitagovinda*, and the poet Dhoyi charmed his hearers. The southern kings were also noted for their culture and learning. King Mahendravarman I (Pallava) was the author of a *prahasana*, entitled *Mattavilāsa*, a satire on the decadent religious systems. Someshwar Chalukya was the author of *Mānasollāsa*—a work, showing his encyclopædic knowledge.

Valabhi and
Magadha

After the fall of Harsha's empire the later Guptas and kings of Valabhi declared their independence. Dharasena of Valabhi performed the *asvamedha* sacrifice.

Bhinmala

Nagabhata founded the Gurjara-Pratihara (Parihara) dynasty (725), with his capital at Bhinmāla.

THE MEDIAEVAL STATES: THE RAJPUTS 69

King Yashovarmana of Kanauj (*Mahodaya-sri*) conquered Magadha and Gauda and sent an embassy to China (731). He was killed (740) by Lalitaditya, king of Kashmir, the builder of the Sun (Mārtanda) temple. His successor was killed by the latter's son. King Dharmapala of Bengal placed his nominee (Chakrayudha) on the throne of Kanauj (800). He was overthrown (816) by Nagabhata II, son of Vatsaraja (a descendant of Nagabhata Parihar), who defeated Dharmapala, but was himself defeated by him and his ally, the Rashtrakuta king, Govinda III. King Mihira Bhoja Parihar (840-90) had an extensive empire roughly lying between the foot of the Himalayas to the lower Nerbudda and between the Arabian Sea along a line touching the boundary of Sind, Jijhoti and the Pala kingdom of Magadha. His son, Mahendrapala (890-908), had a powerful army. His coins bearing the impression of the Boar incarnation of Vishnu and the legend *Adi Varaha* shows his devotion to Vishnu. After his death there was civil war between Bhoja II (908-10) and Mahipala (910-40) who was supported by the Chandel king Harsha. The Rashtrakuta king, Indra III, invaded Malava and Kanauj (916), Mahipala fled and the Pratihara empire began to break up. The kings ruled at Kanauj till 1019. They checked the Arabs who allied themselves with their enemies, the Rashtrakutas, and destroyed Valabhi.

Sind was weakened by Buddhism and Vaishnavism—cults which robbed the people of martial vigour. Kasim, an Arab, invaded Sind (711). The excuse was that the pirates of Sind had attacked some ships carrying presents from Ceylon to Hajjaj, governor of Persia. Dahir, the Rajput king of Sind, refused to give compensation.

We have seen that Sasanka, king of Karnasuvarna,

Kanauj
Yashovar-
mana

The Parihars
Nagabhata II

Mihira Bhoja

Mahendrapala

Bhoja II
Mahipala

Rajputs of
Sind

Bengal
Sasanka

Adisur

Pala Kings
Gopala
Dharmapala

Devapala

Mahipala

Nayapala

was powerful and killed Rajyavardhana. He had a conflict with Harsha and made an alliance with Pulakesin II, Chalukya. The later Guptas ruled over a part of Bihar. After the death of Jivita Gupta II there was baronial anarchy. Bengal was attacked by her neighbours—Harsha, the king of Assam, and Vatsaraj Pratihara of Kanauj. Adisur ruled for a time (700); he was a champion of Brahmanism. There was again anarchy, and the weak were oppressed by the strong. The people elected a king named Gopala (750) to save them from anarchy. He was the founder of the Pala dynasty. His son, Dharmapala (769-809), was a great king. He established his capital at Pataliputra. He placed his nominee, Chakryudha, on the throne of Kanauj. His influence extended even to the north-western frontier. His contemporaries were Nagabhata II (who mounted the throne and deposed the nominee of Dharmapala at Kanauj) and the Rashtrakuta king, Govinda III.

His son, Devapala (809-49), built a fort at Monghyr and extended his influence to Kamboja on the north and to Assam on the east. His general, Lausena, conquered Assam and Kalinga. The Pala kings were Buddhists. Devapala was a patron of the Nalanda University and made a grant at the request of the king of Sumatra (or Java). He was a patron of art, architecture and letters. Dhiman and Vitapala started the Bengal school of sculpture.

The ninth king, Mahipala (974-1026), was popular. He was a great patron of Buddhism, and rebuilt the temple at Nalanda. He was defeated by Rajendra Chola who advanced as far as the Ganges and took the name of Gangai-Konda. His successor was Nayapala (1026-41) in whose reign Atisa (Dipankara Srijñana), the famous scholar, went to Tibet.

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There was a Kaibarta rebellion during the time of Mahipala II. Rampala (1057-1102) restored the glory of his dynasty, which lasted till 1199. A portion of Bengal was ruled by the Sena kings (who came from South India). The most important king was Vallala Sena (1108-19), the founder of *Kulinism*. They revived Hinduism. Lakshmana Sena was the greatest king of the dynasty. He defeated the kings of Orissa, Assam and Kanauj (Govindachandra). The Muslims conquered Magadha and Bengal (1200). Under these kings there was a peaceful rule of four centuries. The Pala kings patronised the Universities of Nalanda and Vikramasila, the centres of Buddhist learning and culture.

Kaibarta
rebellion

The Senas

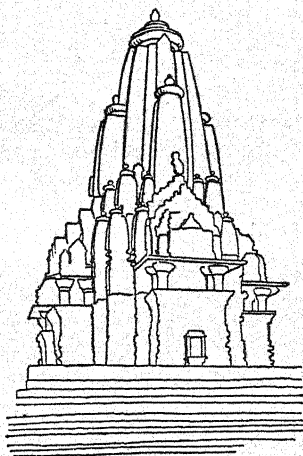
The Chandel dynasty of Jejakabhukti (Bundelkhand) reigned for three centuries. They overthrew the Pratihara dynasty of Kanauj. Their strength lay in the strong fort of Kalinjar taken by Yashovarmana, the builder of the famous Vishnu temple at Khajurāho, his capital. King Dhanga led the confederacy of the Rajputs against Amir Sabuktigin who defeated them. His successor, Ganda, attacked Rajyapal Pratihara of Kanauj as he submitted to Sultan Mahmud of Ghazni and killed him, but was defeated by Mahmud. King Kirtivarman defeated Karnadeva, king of Chedi. The last king, Paramardi, was defeated by Prithviraja in 1182 and

Chandel
dynasty

Yashovar-
mana

Dhanga

Ganda



Temple at Khajuraho.

Kirtivarman

Paramardi

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by Kutbuddin Ibak in 1203. In later times, Queen Durgavāti resisted Akbar.

Chandel Architecture

The famous Khajurāho temple with its *sikhara*, symbolical of Vishnu cult, is a noble specimen of Chandel architecture. The Chandel kings built numerous temples, Hindu and Jain, for the kings, though Brahmanical Hindus, were tolerant. They excavated vast tanks (*e.g.*, Kirat sagar near Mahoba).

The Paramara dynasty

The Paramars (Pawars) of Malwa were of foreign origin, though descent was claimed from the firepit of Mount Abu. They had their capital at Dhara. They fought with the Chalukyas. Raja

Bhoja I

Bhoja I (1018-60) was an ideal Hindu king, a poet, a patron of scholars, and the founder of a university at Dhara. Drama and poetry were inscribed on stone slabs and fixed into the walls of the university hall. Bhoja was defeated and killed by the confederacy of

Udayaditya

Chalukya Bhima I of Gujarat, Karna of Chedi, and Someshwar II, Western Chalukya king, his kingdom being partitioned by the victors. Udayaditya regained independence, his sons destroyed Tripuri, the Chedi capital. Later Malava was conquered by the Chalukyas of Gujarat. The last king, Bhoja II, was defeated by Alauddin Khilji and converted to the Muslim faith.

Bhoja II

The Chedi dynasty

The Chedis of Tripuri (Baghelkhand, Central India) were powerful. They were called Kalachuris, or Haihayas (famous in the *Mahābhārata*). They fought against the Partiharas and made marriage

Gangeyadeva

alliances with the Rashtrakutas. Gangeyadeva (Vikramaditya) was an important king. He defeated the Pratiharas and Palas of Bengal and the Western Chalukyas of Kalyani and became masters of Southern

Karnadeva

India. His son, Karnadeva (1042), annexed Malava and Jejakabhukti for a time, but had to give them up to Udayaditya and Kirtivarman (Chandel), respectively. From the time of Yasahkarna (1120-22) the

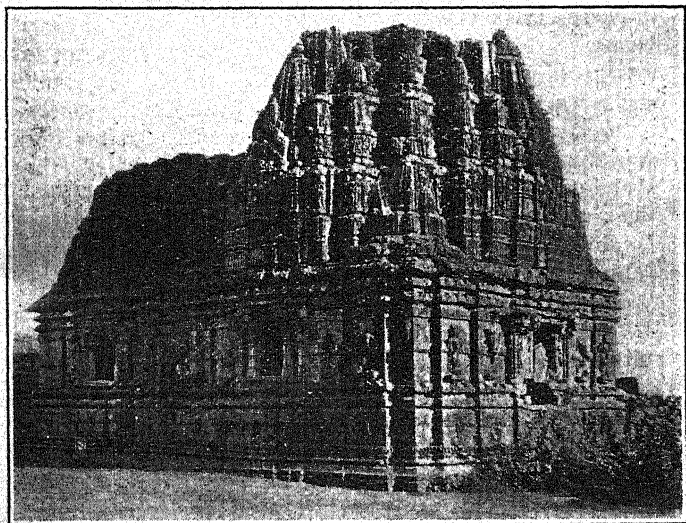
Yasahkarna

power of the Chedis declined. They were attacked by the Paramars of Malwa. King Vijayasimha was defeated by Simhana, the Yadava king of Devagiri after 1196. The Chedi kings were mostly Saivas.

Mūlarāja (943-97) founded (943) the Chalukya (Chaulukya, Solanki) dynasty of Gujarat (capital Anahilapataka or Patan). The next important king was Bhima I; in his time Sultan Mahmud of Ghazni

The Solanki
dynasty
Mularaja

Bhima I



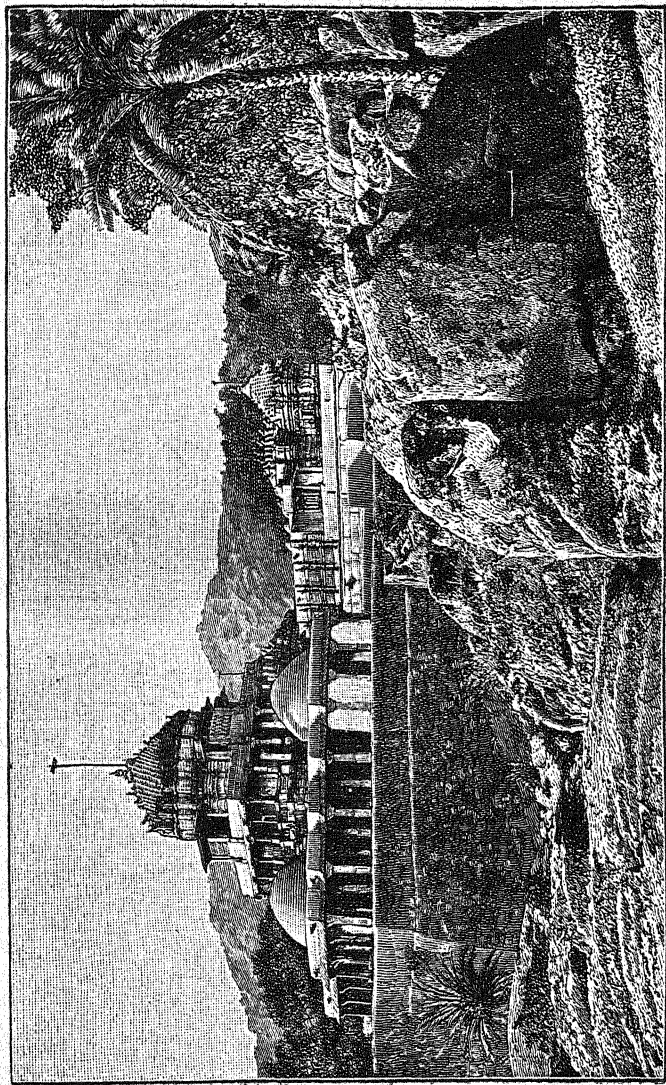
Temple at Somanath.

sacked the Mahadeva temple of Somanath at Prabhasa, famous for its wealth and sanctity, and served daily by more than one thousand priests. Although the king fled and the people defended it, the temple was ultimately captured and 50,000 Hindus were killed. The idol containing valuable jewels was smashed, and enormous treasure taken away by Mahmud to Ghazni,

Sack of
Somanath

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Jayasimha	After this Bhima joined Karna (Chedi) and defeated and killed Bhoja I of Malava. Jayasimha was the next great king. In 1134 the Paramars of Malava were defeated and Malava became annexed to Gujarat. The kings were Saivas. Mularaja began building a great Siva temple which was finished by Jayasimha Siddharaja, who also built the huge Sahasralinga tank at Patan. He was succeeded by Kumarapala (1142-73), the great Jaina king, and patron of the Jains. His minister Hemchandra Suri was very learned. Gujarat flourished under him. Kumarapala was a pious man, undertook pilgrimages and built and repaired many Jaina temples and monasteries. Many learned scholars lived at his court. After him
Kumarapala	the dynasty declined. Mularaja II repelled the Muhammadan attack of Muhammad Ghori (1178). Then the Chalukya-Baghelas ruled in South Gujarat. Tejahpala built the famous Jaina temples at Abu (Dilwara), Girnar and Satrunjaya. The last king, Karna II, was defeated by Alauddin Khilji, and fled to Devagiri, where Sankara, son of Ramchandra, was ruling.
Mularaja II	
Chalukya-Baghela dynasty	The Brahmana Shahis established a dynasty at Und (Ohind). Between the seventh and tenth centuries a powerful dynasty was established at Bhatinda. In the latter part of the tenth century Raja Jaipal was its king. In 986-87 he was attacked by Sabuktigin, Amir of Afghanistan. He returned the attack in 988, but being defeated, made a treaty to pay indemnity, and surrender forts. He broke the treaty and was attacked, and lost Jelalabad. In 991 he organised a confederacy of Rajput kings, including Dhanga Chandel and Rajyapala Pratihara, to resist him, but it was defeated by Sabuktigin who annexed Peshawar.
Karna II	Sabuktigin was succeeded by Sultan Mahmud of Ghazni (997) who was a fierce iconoclast and delighted
Brahmana Shahis of Und	
Jaipal	



Jain Temple, Mount Abu.

76 INDIAN HISTORY FOR MATRICULATION

Anandapal

in holy wars. The weakness and the wealth of India attracted him. He led seventeen expeditions. In 1001 he defeated Jaipal near Peshawar and took him prisoner. Unable to bear the disgrace Jaipal entered the flames. His son, Anandapal, organised a confederacy of the Rajput kings of Malava, Kanauj, Gwalior, Delhi and Ajmer, under the command of Visaladeva, the Chahumana (Chauhan) king of Ajmer. The Hindus were joined by the sturdy Khokar tribe of the Punjab, who stormed Mahmud's camp and killed 300 of his men quickly. The Hindus were well nigh within the grasp of victory when an accident settled the fate of India. The elephant which bore Anandapal fled. The Indians lost heart and gave way. They were pursued and butchered by the Muslim cavalry. Want of discipline and united action (the Hindu forces fought under their own leaders) failed to withstand the "fierce foreign cavalry obeying one will."

The Gahad-
walas of
Kanauj

Govinda-
chandra

Jaya-
chandra

The Parihar dynasty of Kanauj ended in 1090 and was succeeded by the Gahadwal dynasty of native origin. Chandradeva founded an independent kingdom of Kanauj after defeating Yasahkarna (Chedi). His grandson, Govindachandra (1110-60), the greatest king of the line, restored the glory of Kanauj by conquering the western portion of Bihar and checking the Musalmans. Though a Brahmanical Hindu he tolerated Buddhism. Like the consorts of the Ikshvaku kings, his wife was a Buddhist. His grandson, Jayachandra (1170-94), was known to the Muslims as the great king of Benares. Tradition has it that his daughter, Samyuktā, in a *svayamvara* was abducted by King Prithviraja Chauhan of Ajmer, and there was consequent bitterness between the two kings. These incidents are the subject matter of the great epic, *Chand Raisa*, composed by Chand Bardai, the court

THE MEDIAEVAL STATES: THE RAJPUTS 77

bard of Prithviraja. Modern research looks askance at this tradition. When Muhammad Ghori attacked Prithviraja, Jayachandra stood aloof. Prithviraja defeated the invader at the first battle of Tarain (1191), but was defeated at the second battle of Tarain (1192), was captured and killed. Ajmer was destroyed. Jayachandra resisted Muhammad Ghori but was defeated and killed at the battle of Chandawar (1194) near Etawah. His capital was utterly plundered. Thus Kanauj lost its independence.

The Tomaras founded Delhi in the early part of the eleventh century. Vigraharaj was an important king, and patron of Sanskrit. His nephew, Prithviraja, defeated the Chandels (1182). An account of him has been given above.

There were minor Rajput kingdoms—*viz.*, of the Sisodias or Guhilas of Mewar, the Yadavas of Mathura, the Kachhwapaghatas of Gwalior, Alwar and Jaipur.

In the Deccan after the decline of the Western Chalukyas of Kalyani the Yadavas of Devagiri rose to power (1190). The most important king of the Yadava line was Simhana (1209-46). He established the Yadava empire comprising Khandesh, the Deccan, Mysore and Kanara. He twice invaded Gujarat. His grandson, Krishna (1246-60), destroyed



Prithviraja.

Tomara and
Chauhan
dynasty

Minor Rajput
kingdoms

Yadavas of
Devagiri

Simhana

Krishna

78 INDIAN HISTORY FOR MATRICULATION

Mahadeva Tripuri and ended the Chedi kingdom. His brother Mahadeva (1260-76) succeeded him. The scholar Hemadri, writer of many religious books, lived at his court; he also became the minister of King

Ramachandra Ramachandra, and built many temples. The king was defeated by Alauddin Khilji who plundered Devagiri and carried away immense wealth; and again by the latter's general, Malik Kafur (1309). His son,

Sankara Sankara, refused to pay tribute. In 1312 Malik Kafur came back to the Deccan, fought Sankara, killed him and conquered Devagiri. Sankara's brother-in-law,

Harapaladeva Harapaladeva, declared independence. Qutbuddin Mubarak Shah came to Devagiri, defeated him and flayed him alive (1318). Thus the line of the Yadavas came to a tragic end.

Hoyasalas of Dorasamudra The Hoyasalas of Dorasamudra (modern Halebid) came to power after the Gangas. They defeated the Chalukyas of Kalyani (1115-37 or 1111-41). Bittiga made great conquests. He and his minister, Gangaraja, repaired Jaina temples destroyed by the Saiva Cholas. He was converted to the Vaishnava faith by Ramanuja, whereupon he took the name of Vishnuvardhana and erected magnificent Vishnu temples. He was a tolerant king. His grandson, Viravallala II (1173-1220), defeated the Western Chalukyas, the Yadavas and the Pandyas. He established an era. Another great king, Viravallala III (1291-1342), was defeated in 1310 by Malik Kafur who destroyed Dorasamudra. He was defeated and captured by the Muslim Sultans of Madura who flayed him alive. Thus the Hoyasala line ended.

The Cholas of Tanjore Parantaka Chola (907-49) conquered the

Parantaka Pallavas and the Pandyas whose capital, Madura, he captured. He even invaded Ceylon. Rajaraja the Great (985 accession) and his son, Rajendra Choladeva (who was associated with his father in government

THE MEDIAEVAL STATES: THE RAJPUTS 79

from 1011), established their supremacy over the Tamil country. They published numerous inscriptions celebrating their warlike exploits. Rajaraja conquered the Chera and the Pandya country, Vengi and Coorg, and the Deccan. He subdued Quilon, Kalinga and Ceylon. His powerful navy enabled him to acquire many islands, *e.g.*, the Laccadives and Maldives. His son, Rajendra Chola, occupied Pegu and Andaman and Nicobar islands. He defeated (1023) Mahipala, the Pala King, in memory of which he called himself Gangaikonda, and established a capital named Gangai-Konda-Cholapuram, where he built a splendid palace and a temple, and made an artificial lake. His son, Rajadhiraj, was killed at the battle of Koppam (1052) by the Chalukya king. King Adhirajendra was a Saiva and persecuted Ramanuja, the Vaishnava sage, who fled to Vishnuvardhana Hoyasala and returned to Srirangam after his death. Rajendra Kulottunga (whose mother was the daughter of Rajendra Gangai Konda) was the most important king among the later Cholas, called the Chalukya-Cholas. He executed a revenue survey in 1086, the date of William the Conqueror's Domesday Book. Their power declined in the thirteenth century, till it was ended by the new Hindu emperor of Vijayanagara, which became the bulwark of Hinduism and its civilisation against the onward advance of Islam after the extinction of the power of the Yadavas of Devagiri, the Hoyasalas of Dorasamudra and the Kakatiyas of Warangal. The Kakatiyas were named after Kakati, or the Goddess Durga. They were in conflict with the Yadavas. An important king was Ganapati (1213-57) whose daughter, Rudramba (1257-95) ruled with wisdom, as testified by Marco Polo, the Venetian traveller. The last king was defeated by the Muslims (1308).

The Chola artists continued the style of the

Rajaraja

Powerful
navy
Rajendra

Rajadhiraj

Adhirajendra

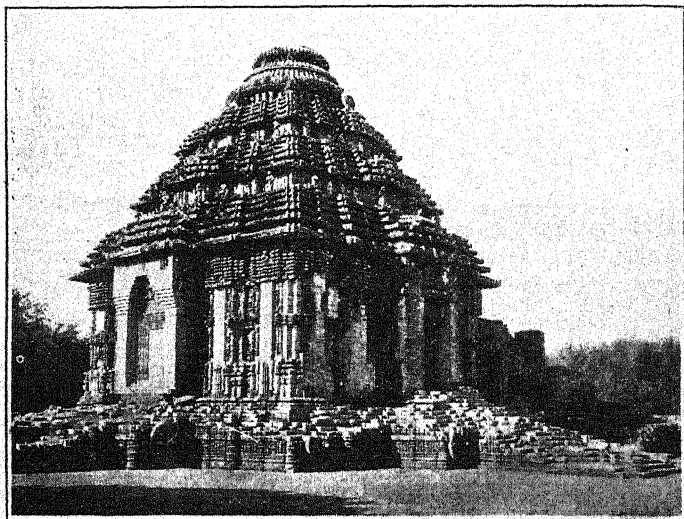
Chalukya-
Cholas
Kulottunga

Kakatiyas
of
Warangal

Art and
Religion

80 INDIAN HISTORY FOR MATRICULATION

Pallava artists. The best example is the celebrated Siva temple at Tanjore. The characteristic of this architecture is the building of *go-puram* (lit. cow-fort) or *toranas* or gateways (sometimes many in number) before the main shrine is reached. The Chola kings were Saivas, and were generally of a tolerant nature, but one or two kings showed bitter hostility to the Jainas and Vaishnavas.



Black Pagoda, Konaraka.

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Pandyas of
Madura

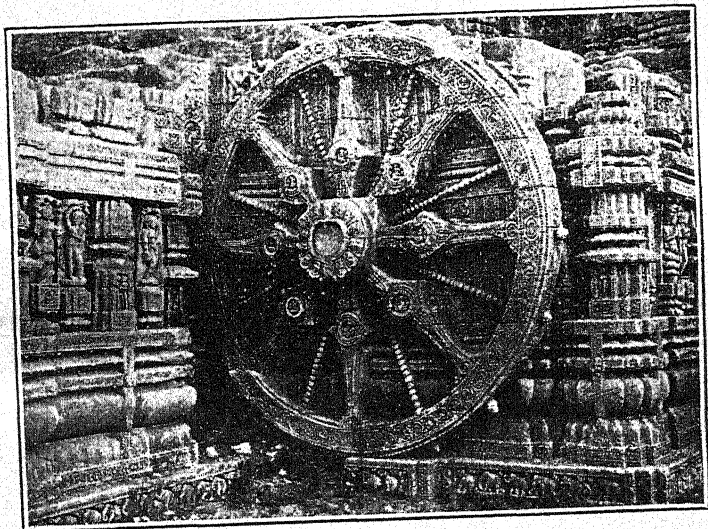
They were originally the feudatories of the Pallava kings. King Sundara, a Saiva convert from Jainism, was a fierce persecutor of the Jainas whom he impaled. The later Pandyas joined the Cholas in fighting the Pallavas. They warred with Ceylon. They had to submit to the Cholas, but on their fall they gained power till it was extinguished by the Muslims

THE MEDIAEVAL STATES: THE RAJPUTS 81

in 1310. Ultimately they were succeeded by the Nayaks of Madura.

A branch of the Gangas (Western Gangas) who ruled Mysore (from the second to the eleventh century) also ruled in Orissa from the sixth to the sixteenth century. They were known as the Eastern Gangas of Kalinga, with their capital at

Eastern
Gangas



Black Pagoda (Chariot Wheel), Konaraka.

[Copyright reserved by the Archaeological Survey of India.]

Kalinganagaram or Mukhalingam in Ganjam district. The most notable king of this line, Anantavarman Chodaganga (1076-1147), defeated the last Keshari king, and had extensive dominions from the Ganges to the Godavari, and even to the Eastern Ghats. He was the builder of the famous Jagannath Temple at Puri. He had several royal titles one of which was *Paramavaishnava*. Recent research shows that he was

Ananta-
varman

82 INDIAN HISTORY FOR MATRICULATION

- Narasimha I** related to Rajendra Kulottunga. Narasimha I (1245-64) built the celebrated "Black Pagoda" or the Sun temple at Konaraka. The carving of the profuse relief sculpture is exquisitely graceful. The wheels of the chariot of the Sun are magnificent. The kings had to fight the Senas of Bengal and the Muslims. In the fifteenth century Kapilendra, the minister of the last king, murdered his master and became king. He fought with the Sultans of the Bahmani kingdom.
- Kapilendra**
- Purushattoma-deva** His son, Purushattomadeva (c. 1470), was the greatest king. He attacked Kanchi and went as far as the capital of Vijayanagar empire. His son, Prataparudra, was a contemporary of Chaitanya and the two met. Krishnadeva Raya of Vijayanagar invaded his kingdom and took a portion of his country lying to the south of the Godavari. After Krishnadeva Raya's death he invaded Vijayanagara. After Prataparudra's death his two sons were murdered by their general, Govinda Vidyadhara. Another usurper was Mukundadeva (1568). Orissa was conquered by the Muslims.
- Prataparudra**

CHAPTER XII

SOCIAL AND POLITICAL CONDITION (SEVENTH TO TWELFTH CENTURIES)

DURING this period Buddhism gradually declined and Brahmanical Hinduism revived. In the north the Vaishnava cult gained more predominance, in the south both Vaishnava and Saiva cults flourished, but most of the powerful dynasties, *e.g.*, the Chalukyas and Cholas were of the Saiva cult. There was also the Vira Saiva cult. Buddhism and Jainism were tolerated, but Buddhism quickly lost ground, while Jainism received more patronage from the Rashtrakuta king, Amoghavarsha, the Gangas of Mysore and the Gujarat kings. But it was persecuted later on by the Pandyas. In the north Buddhism became overgrown with forms and ceremonies and lost its spirituality. Buddhism, in order to gain popularity and be accommodating to the foreigners, had adopted beliefs and superstitions, gods and goddesses, foreign and Indian. Brahmanism, also, in order to rival it, went further and admitted into its pantheon many gods and goddesses and adopted not only superstitions and religious beliefs of the masses, but also absorbed noble and popular features of Buddhism. The Greeks, the Parthians, the Kushans, the Guptas, the Sakas, the Huns and the Gurjars were Hinduised and favoured Brahmanism. The Hindu religious books were re-edited (*e.g.*, *Puranas*). The doctrine of Trimurti (Brahmā, the Creator, Vishnu, the Preserver, and Maheshwar, the Destroyer)

Decline of
Buddhism and
revival of
Hinduism

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sprang up. Vedic sacrifices (*e.g.*, *asvamedha*, *vājapeya*) were revived. The Guptas adopted the Kshatriya ideal of Vishnu the Preserver, and called themselves *Paramabhāgavata*, though they tolerated Buddhism. Harsha patronised it. But Hiuen Tsang found Buddhism in decline. It was revived by the Pala kings. With the extinction of the Nalanda monastery Buddhism was practically destroyed. It degenerated and survives now in Bengal and Orissa in the shape of the Dharma, Mahima, and other less known cults.

Caste

The caste system became more and more rigid and in Bengal caste nobility (*Kulinism*) grew up. Its rigidity in the north prevented united action against the invading foreigner. Gradually the Hindus, to save themselves from conversion, instinctively shrank from the Muslim foreigners whom they called *Mlechhas* (originally master, *mālik*) but regarded as untouchables.

Reformers

The Hindu revival was also due to the exertions of reformers. Kumarila Bhatta, a Brahman, upheld the Vedic sacrifice. Sankaracharya, a Nambudri Brahman of Malabar, wrote commentaries on the *Upanishads* and gave new life to Vedantism. He was a great teacher and propagated his teachings by founding monasteries (*e.g.*, Sringeri). They contributed to the decline of Buddhism and Jainism. Vaishnavism found its exponents in Ramanuja, Vallabhacharya of Gujarat and Madhavacharya of Malabar; and Saivism in Basava (the minister of Bijjala Kalachurya), the champion of Vira Saivism. In the eleventh century Tāntrikism was gaining ground—the female energies of gods, the Saktis, Kālī, Dūrgā, Chandikā came to be worshipped. There were also the cults of the Sun (Suryya), Ganapati and Skanda.

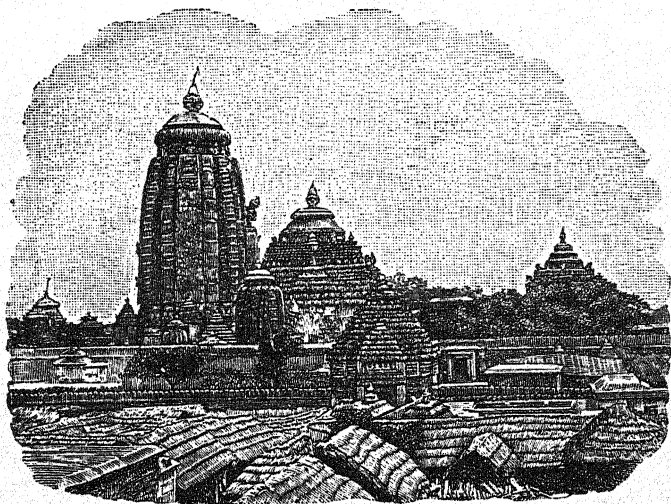
Religious
cults

After the death of Harsha there was no paramount power. There were numerous independent states which, rent by wars and jealousies, were too weak and disunited to stem the tide of Muslim invasion. (See previous chapters.)

Political
condition

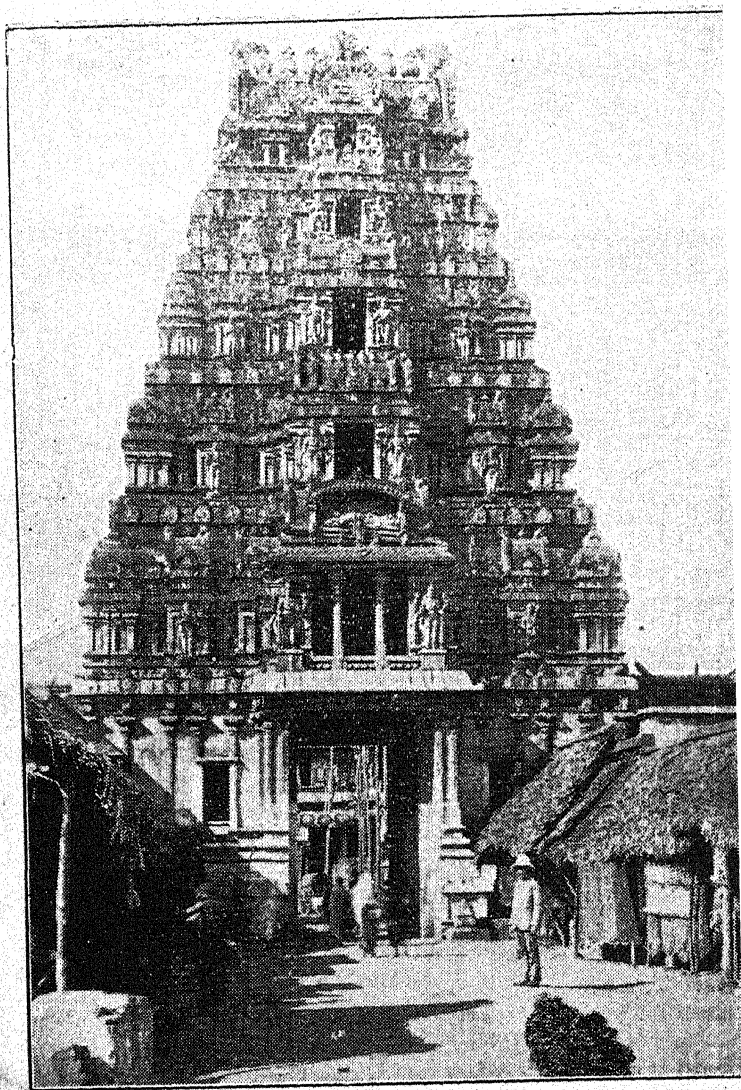
Something has already been said about the patronage of learning and learned men by the enlightened kings. Bhavabhuti was patronised by Yashovarman and Lalitaditya (of Kashmira); Kalhana wrote the *Rajatrangini*, traditional history of Kashmira. There was a huge Āgama or Saiva literature in Kashmira. The noted Kashmirian poets

Literature



Bhubaneswar Temple.

were Somadeva, Kshemendra and Bilhana (12th century). Some famous poets were—Magha (800, *Sisupalavadha*), Visakhadatta (800, *Mudrarakshasa*), Bhattanarayana (850), Rajasekhara (900),



Srirangam Temple, Trichinopoly.

Padmagupta (950, *Navasāhasankacharita*), Sriharsha (1150, *Naisadha*), Jayadeva and Dhoyi.

There were vigorous village communities and self-governing institutions (*e.g.*, of the Cholas). India was the land of plenty, the kings were benevolent despots looking upon their subjects as sons, though some taxed them heavily. There was a fine irrigation system. Famines were rare.

The maritime activity of the Hindus was responsible for plantation of "New Indias" in the Indian Ocean, and colonisation. The Chola navy has already been mentioned. The Pandyas (Madura) carried on vigorous trade with the west. The Pala kings of Bengal had friendly relations with Java and Sumatra. The marvellous works of art at Boro-Budur, Champa, Cambodia and Annam (Angkor Vat), depicting the epic scenes of the *Mahābhārata* and the *Rāmāyana* show the influence of India.

Maritime and
colonial
activity

Art and architecture have already been dealt with in their proper places. Noteworthy are the Seven Pagodas (the *Rathas*), Siva temples (at Somanath, Pattadakal, Ellora, Badami, Chidambaram, Tanjore, Rameshwaram, the Lingaraja temple at Bhuvaneshwara), Vishnu temples (Khajurāho, Gaya, Conjeevaram, Srirangam, the temple of Jagannatha), the Sun temples (Martanda, in Kashmir, and the Black Pagoda at Konarak), and the Jaina temples at Girnar, Satrunjaya and Mount Abu. Besides there are numerous Vishnu temples in Bengal.

Fine Arts

CHAPTER XIII

ISLAMIC ADVANCE INTO INDIA

Muhammad,
the Prophet

Hegira
622 A.D.

Muslim
Invasions

Amir
Sabuktigin
Sultan
Mahmud
his policy

His raids—
Kangra

IN the sixth century arose a prophet in Mecca, Muhammad, who founded Islam, preached the Unity of God, and triumphed over the idolatry and superstition of the Arabs. He preached a simple democratic religion—a religion of equality—which soon developed into a militant and converting religion. His preaching was so resented by the Arabs that Muhammad left Mecca for Medina in 622 A.D. This event began an era—(A.H.)—the *Hegira* (or migration)—which is used by the Muslims. Islam conquered Egypt, Syria, Asia Minor and Persia. In 711 Muhammad Ibn Kasim, an Arab, invaded Sind, (already noticed); Sind and Multan became Arab settlements. The invasion had no political effect on India. The Rajput states did not mind it and went their ways. The invasions of Amir Sabuktigin and his son, Sultan Mahmud of Ghazni, their contest with Jaipal and his son, Anandapala, have been narrated. The object of Mahmud was not to settle in India, but to carry on a holy war (*jihad*) against the Hindu unbelievers, to plunder them and carry away her immense wealth and her artisans to enrich his principality and beautify it with magnificent buildings. Being a raider, and not a ruler, he has no true place in Indian history, unless it be for his annexation of a part of the Punjab. He made a raid on Kangra (1009), destroyed the temple and carried away a vast treasure. He attacked Kanauj (1018, twelfth expedition) ruled by

Rajyapala Parihar, who fled; the city was looted, and many temples destroyed. On his way the Sultan had destroyed the Krishna temples of Mathura. The Hindu rajas killed the cowardly Rajyapala, and made his son, Trilochanapala, king. This gave Mahmud the pretext to invade India (1019) once more. Ganda Chandel fled, and refused to fight. In 1024 Mahmud sacked the temple of Somanath. His last expedition was made in 1027 against the Jats. He died in April, 1030. In his own kingdom, however, Mahmud was a just ruler. He took an

interest in Persian literature and patronised poets, such as Firdausi and Ansari. Firdausi wrote the huge epic, *Shahnama*, but thinking that the Sultan had not given him the promised reward wrote a bitter satire on him. A famous scholar of his court, Al Biruni, came to India, studied Sanskrit and left a valuable account of India, known as the *Tahqiq-i-Hind*.

* Sultan Muhammad of Ghor

(Shihab-ud-din, Muizuddin, ibn Sam) took over from his brother the Sultanate of Ghazni and invaded India. He laid the foundation of Muslim rule in India; this is his claim to our remembrance. He took Multan (belonging to the heretical Karmathians) and Uchch, and passing through Sind and Multan invaded Gujarat (1178), but was repelled with heavy loss by Mularaja II. He defeated Khusro Malik and captured Lahore (1185-86). We have seen the jealousy of the Rajputs, and the hostility of Jayachand and Prithviraja,

Mathura and
Kanauj

Somanath



Firdausi

Al Biruni

Muhammad Ghori.

Muhammad
Ghori

90 INDIAN HISTORY FOR MATRICULATION

First battle of
Tarain, 1191
Second battle
of Tarain,
1192

Chandawar,
1194

Destruction of
the Nalanda
University

Conquest of
Bengal

Death of
Muhammad
Ghori, 1206

Causes of
Muslim
success

Muhammad Ghori's defeat at the first battle of Tarain (1191), his success at the second battle of Tarain (1192), the capture and death of Prithviraja, the occupation of Delhi and Ajmer and the defeat of Jayachand at the battle of Chandawar (1194). His general, Kutbuddin Aibak, had captured Delhi (1192-93). He took the strong fortress of Kalanjar (1203) and exacted tribute from Paramardi. He deputed Ikhtiyaruddin Muhammad ibn Bukhtiyar Khilji to conquer Bihar and Bengal. The Pala power was declining, and could not resist the invasion. Ikhtiyar burnt and destroyed the Nalanda University and its splendid library and killed the monks (1199). He attacked Bengal (1201), took Nadia and drove away the old king, Lakshmana Sena. He took Gaur and made it his headquarters, and practically became independent.

Muhammad Ghori was engaged in conquering different parts of India. In 1206 he was murdered by the tribe of Gakkhars (or Khokars). After his death the position of Ghor sank and his generals became independent.

The Muslims came from Central Asia and had the vigour of people living in a cool climate, while the Hindus were enervated by the hot and moist climate of the rich plains. Their mobile cavalry was superior to the heavy elephantry force of the Hindus who fought in the old-time clumsy fashion. Their democratic and equalising religion made them united and obedient to one will against the Hindus who were caste-ridden and divided. They were fighting a holy war *jihad*; *māre to shahid*, *māre to Ghāzi* was their motto: A martyr if killed, a Ghazi (a killer of an infidel) if he kills. The Hindus were wonderfully brave, but their want of discipline and bad methods of warfare deprived them of victory.

After the death of Muhammad Ghori his generals became independent. In India his empire was divided between Kutbuddin Aibak and Nasiruddin Kubacha. Kutbuddin, who was formerly the viceroy of Muhammad Ghori, was acknowledged as the Sultan of Hindusthan by his successor. He was the first Muslim king of India and the founder of the Slave Dynasty. He was himself a slave and by his talent forced himself upon the attention of Muhammad Ghori and rose to high position. After 1192 he was left in charge of the conquests of his master. He married the daughter of Tajuddin Yalduz, gave his sister in marriage to Nasiruddin Kubacha of Sind, and his daughter in marriage to Iltutmish—all Turkish slaves. Kutbuddin died while playing *Chaugan* (polo) in 1210. He was a zealous Muslim, and very liberal to Muslims. The Kutb Minar (named after the saint, Khwaja Kutbuddin) at Delhi was begun by him and finished by Iltutmish. He used the materials of the Hindu and Jaina temples he had destroyed for building the Jama Masjid.

After his death his son, Aram, was deposed by Iltutmish who was crowned as King (1211). In 1215-16 and in 1217 he defeated Yalduz and Kubacha, respectively, and won their submission. Ikhtiyar in Bengal paid him allegiance. He defeated the Rajputs of Malwa and Gwalior and destroyed the Mahakala temple at Ujjain. His empire practically extended

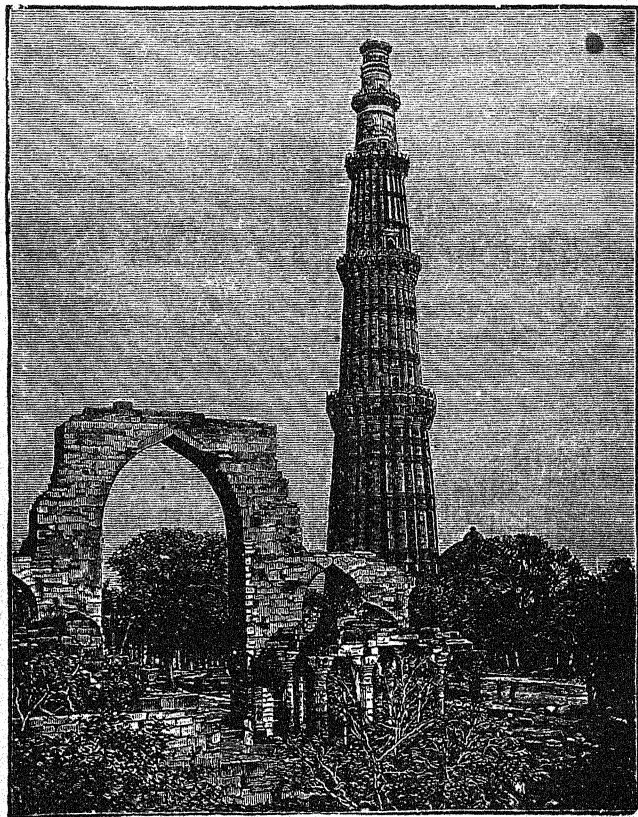
The Slave
Dynasty
(1206-90)
Kutbuddin
1206-10



Kutbuddin.

Aram Shah
1210-11
Iltutmish
1211-36

from Sind to Bengal, and from the foot of the Himalayas to the river Narbada. He got a robe of honour from the Caliph of Baghdad. He finished



Kutb Minar.

the Kutb Minar and the Masjid. He was a patron of literature, and scholars from Asia and Persia lived

at his court. At this time the Mongols, a nomad tribe, of an ugly yellow complexion and uncouth faces with small eyes, were carrying fire and sword wherever they wandered. Their leader was Tamurchi, or Chenghiz Khan, who made himself sovereign of a large portion of China, Balkh, Bokhara, Samarkand and Herat. He pursued the king of Khiva up to the Indus but returned, for Iltutmish did not give the king any shelter. India was thus saved the horror of a ruthless Mongol invasion.

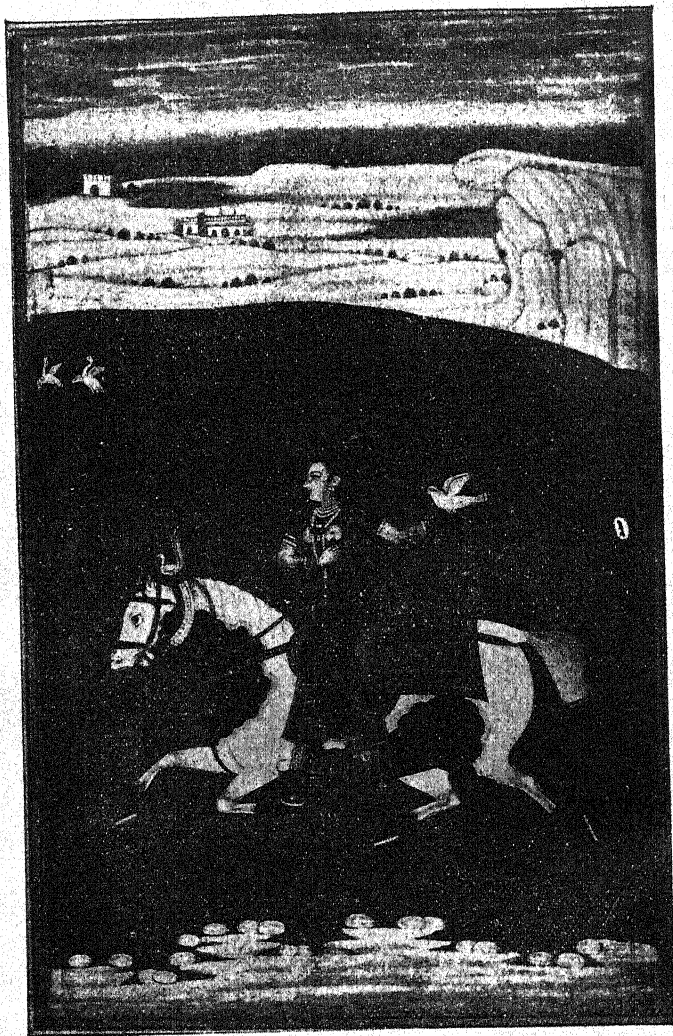
Iltutmish died in 1236, and his worthless eldest son, Ruknuddin Firoz (1236), was passed over in favour of his daughter, Razziya Sultana (1236-40), who succeeded him. She was the only Muslim woman who reigned as the sovereign of Hindusthan. She possessed vigour and heroism, and great administrative capacity, but her one fault was that she was a woman. She dressed like a man, and sat in court deciding cases. She was a stern ruler. She showed favour to an Abyssinian slave. The provincial governors revolted. The nobles in disgust dethroned her (1239). For seven years two weak successors, Bahram (1240-41), and Masud (1241-46), reigned. The gentle Nasiruddin Mahmud (1246-66) succeeded. He was pious, simple and scholarly. It is said he worked for his living. But a strong ruler was needed at this time, for the Mongols were making constant raids (1240-46). Mangu, the grandson of Chenghiz Khan, came as far as Lahore, and another expedition came through Tibet and sacked Gaur. The king left the administration to his father-in-law and minister, Ulugh Khan, Ghyasuddin Balban, who strengthened the frontier or bought off the Mongols. On the death of the king (1266), Balban (1266-86) succeeded. He was a Turkish slave belonging to the corps of "Forty Slaves." He is the greatest king of

Ruknuddin
Firoz

Razziya

Bahram
Alauddin
Masud
Nasiruddin
Mahmud

Balban



Razziya Sultana (A.D. 1236.)

(*Prince of Wales Museum, Bombay.*)

the dynasty. He immediately killed all his rivals and made himself secure. He restored order by ruthlessly suppressing the Rajput brigands of Mewat. He resisted the Mongols. He went to Bengal, and defeated the rebel governor, Tughril Khan. He set up gibbets in the bazaar of Gaur, on which he hanged the kinsmen of the rebel, and pointed out to his son, Bughra Khan, whom he put in charge of Bengal, the danger of being disloyal. He stopped drinking and immorality and enforced rigorous justice, irrespective of the rank of the culprit. His court became the refuge of Muslim kings in distress, and poets and learned men. The death of his son, Prince Muhammad, in an encounter with the Mongols, broke the aged monarch (now eighty years old) who died after two years.

He nominated his grandson, Kai Khusru, as his heir, passing over his second son, Bughra Khan. But the nobles raised another grandson, Kaikobad (1286-90), son of Bughra Khan, on the throne. Bughra Khan advised his son to be good, but the Sultan turned out to be a profligate. He was deposed, and his infant son, Kaimurs, was raised to the throne, but Jalauddin Firoz (Khilji or Khalji), governor of the Punjab, removed father and son, mounted the throne and established a new line (1290).

Kaikobad

Kaimurs

End of the
Slave
Dynasty

Bughra Khan had become independent in Bengal during the reign of Kaikobad and assumed the title of Nasiruddin Mahmud Shah. His successors ruled Bengal till 1330, when Bengal was conquered by Muhammad bin Tughlak.

Independence
of Bengal

CHAPTER XIV

EXPANSION AND BREAK UP

Jalaluddin

THE Khaljis (or Khiljis) were named after Khalj, a village in Afghanistan. Jalaluddin (1290-96) was an old man of seventy when he became king. He was the governor of the Punjab which he defended against the Mongols for fifty years. But age made him soft-hearted and weak. As he was unpopular at Delhi, he built himself a new residence outside it. He could not repress anarchy and disorder. He arrested a thousand *thugs* (dacoits) but instead of punishing them he banished them to Bengal. He defeated Balban's nephew, Malik Chujju of Kora, who rebelled against him but spared his life. The Mongols frequently invaded his dominions and settled in India as "New Muslims." His nephew and son-in-law, Alauddin, became governor of Kora (Kara) and Oudh. The wealth of the Deccan attracted Alauddin. He led an expedition to Devagiri, whose Raja, Ramchandra, bought him off. He returned with enormous wealth. Jalaluddin doted on his nephew, and came out to give him a warm reception during which he was killed by the latter.

Alauddin

Alauddin became Sultan (1296-1315) after deposing Jalaluddin's son, Ibrahim (1295). He lavished gold among his followers, the nobles and the people, and all became quiet.

Alauddin was an imperialist. He increased the military efficiency of the state. He conquered the rich and fertile province of Gujarat with ports, and

brought it under his empire (1298), defeated King Karna II, whose wife, Kamala Devi, and daughter, Devala Devi, were brought to Delhi. He conquered and annexed Malava (1301) whose king, Bhoja II, had to become a Muslim, and took the strong fort of Ranthambhor. He besieged Chitor in 1303. The brave Sisodias defended the fort with rare courage. Padmini, the beautiful wife of Rana Ratan Singh, and other Rajput ladies, to save their honour, threw themselves on the burning fire and performed the *Jauhar*. Then the men rushed forth, fought and died to a man. Alauddin's eldest son became the governor of Chitor, but it was later on recovered by the Rajputs. A Hindu convert, Malik Kafur, a slave eunuch, rose to favour and became a famous general. In 1306 he conquered Ramchandra of Devagiri, and proceeding further east conquered Prataparudradeva, the Kakatiya king of Warangal. Vira Ballala III, the Hoysala king of Dorasamudra, also submitted and agreed to pay tribute (1310). Kafur went to Madura, and built a mosque there. He then returned to Delhi with immense wealth from the Deccan (1311). Ramchandra's son, Sankara, tried to regain independence but was killed.

Conquest of
Gujarat,
Malava and
Ranthambhor

Siege of
Chitor

Conquest of
Devagiri and
Warangal,
1306-11

Mongol
incursions

The Mongols made frequent incursions, notwithstanding Alauddin's measures for defending the frontier, and besieged Delhi. Hammirdeva recovered Chitor and Harapala, Devagiri. Alauddin died in 1316.

Alauddin was a vigorous ruler, but was cruel and unscrupulous. He confiscated all jagirs and pensions and reduced his nobles to poverty. Fearing plots he resorted to espionage. He exacted a heavy land-tax—one-half of the produce. He regulated prices, made the price of articles cheap, and built granaries as a measure against famine. He reorganised the army.

Alauddin's
character and
government

He aspired to be a second Alexander. He treated the Hindus most insultingly, put on them (as *jimmis*) *jizya* or capitation tax, and deprived them of gold and silver, and did not allow them to raise their heads. His rigorous measures and strong and efficient administration, however, brought peace and tranquillity. He did not care for Quranic Law. His will was his law. He said, "I don't know whether it is lawful or unlawful, what I think good for the State, that I decree." Alauddin did not care for books, but cared for learned men; Khusru and Nizam-ud-din Auliyah were received by him. He was a great builder. He built a New Delhi called Siri, and it is said he sprinkled the foundations with the blood of "the goat-bearded Mongols."

Alauddin's
successors

Malik Kafur raised an infant son of Alauddin, named Omar, on the throne to retain the power in his hands, but another son, Mubarak, murdered Kafur and became king. He was a debauchee and completely dominated by a low caste Hindu convert, named Khusru. Mubarak conquered Devagiri and killed Harapala and reduced Gujarat. Khusru killed him (1320) and became king. But Ghazi Malik, governor of Dipalpur, killed Khusru and became king with the title of Ghiyasuddin Tughlak Shah, being elected by the nobles.

Ghiyasuddin
Tughlak

Ghiyasuddin (1321-25) was the son of a Turki slave of Balban by a Hindu Jat woman. His dynasty was therefore called Karauna (half breed). He had resisted the Mongols. He established a strong government, repressed rebellions, restored order and discipline, improved agriculture and reduced taxation. His son, Fakhruddin Muhammad Juna Khan, went to the Deccan and conquered Warangal and Bidar. He himself went to Bengal, restored the king and on his way back conquered Tirhut. In 1325, when he came

back to Delhi, his son, Juna Khan, contrived his murder by causing a heavy wooden pavilion (erected to receive him) to fall on his head. When the *debris* was removed the sultan was found dead leaning over his dead younger son to protect him. Ghiyasuddin built a new town called Tughlakabad.

Juna Khan now ascended the throne and took the title of Muhammad bin Tughlak (1325-51). He was the most accomplished sovereign. He was a great scholar; he knew logic, mathematics, science, medicine, Greek philosophy, and Arabic and Persian which he wrote in elegant style. He was a genius, and if there be a vein of insanity in men of genius, he had it. His character was "a mixture of opposites—learned, merciless, religious and mad." Firishta says, "he was devoid of the divine quality of mercy or consideration of his subjects." Originality and advanced fiscal ideas have been claimed for him, but if truth must be spoken, this claim does not stand scrutiny. He wanted to shake the world as a Universal Conqueror, but his Persian and Chinese expeditions failed miserably and ended in disaster. His idea of token currency, borrowed from China, when put to practice was found to be unworkable. Copper and brass coins could not be passed off as silver coins, and "copper became copper and silver, silver." Want of money made him heavily tax his subjects whom he hunted like beasts, and the excuse put forward to support him is unfortunately not convincing. There is ample evidence for this period—the most important being the writings of Ziauddin Barani and Ibn Batuta, the African traveller, who lived at his court for several years. From these we learn that he was bloodthirsty, lavish in gifts, courageous and hot-tempered, yet humble, and an upholder of equity and justice. His transfer of capital from Delhi to

Muhammad
bin
Tughlak

His character
and achieve-
ments

Expedition to
Persia and
China

Forced
currency

Man-hunt

Source of
information

Transfer of
capital

100 INDIAN HISTORY FOR MATRICULATION

Break-up of the empire

Devagiri (renamed Daulatabad), to make it more central is regarded as a justification of causing inhuman misery to his subjects, but it was inspired by the anxiety to save the capital from invasions of the Mongols whom he bought off. But Ibn Batuta says that the insult offered to the king by the citizens of Delhi convulsed him with fury and vengeance on them is the motive of the transfer. He was a great general, and won many victories. But the empire was breaking up. In 1339 Warangal and Madura (Malabar) became independent. In 1336 Harihar laid the foundations of the Vijayanagar empire and became independent in 1340. In 1347 Zaffar Khan formed the Bahmani kingdom and took the title of Abu Muzaffar Alauddin Hasan Shah Bahmani. Muhammad's nephew rebelled in Malwa, but was captured by him and put to death. Gujarat rebelled in 1345 but was conquered. Muhammad died at Thatta in Sind (1351).

Firuz Shah

Independence of provinces

His buildings

Irrigation and agriculture

Administra- tion

He was succeeded by his cousin, Firuz (1351-88), who was kind and gentle. There were rebellions all round and governors became independent. Twice the king attacked Bengal (1354 and 1360) without effect. He could not keep Sind which became independent. The Bahmani and Vijayanagar kingdoms became strong and extended their territory. Firuz was a great builder, he built and repaired mosques, and used the materials of Hindu and Jain temples that he had destroyed; he brought and set up two inscribed monolithic pillars of Asoka (called *Firoz Shah ki lat*). He founded two cities, Hissar Firoza and Jaunpur. He built hospitals. Irrigation was improved by his Jumna Canal. He improved agriculture and commerce, fixed the land revenue, abolished torture and brutal forms of punishment. He kept a large number of slaves whom he trained as artisans. He was a zealous Muslim and imposed *jizya* (poll-tax) and encouraged

conversion by remission of taxes to the converted. His prime minister, a Hindu convert, Khan-i-Jahan, brought peace and prosperity by his successful administration. Firuz revived the system of jagirs.

Weak
successors

His successors, Ghiyasuddin (1388-89), Abu Bukr, Nasiruddin Muhammad (1390-94), Humayun (1394) and Mahmud Tughlak (1349-1412) were weak.

Anarchy and civil war weakened the empire, and the provinces became independent, *e.g.*, the Punjab, Jaunpur, Bengal, Gujarat, Malwa and Khandesh.

The weakness and anarchy and the fabulous wealth of India attracted Amir Timur (Timur - i - lang, Tamerlane, Tamburlaine), the Turkish king of Samarkhand, who conquered Turkistan, Persia and Mesopotamia

and invaded India in 1398. He defeated and put to flight Mahmud (to Gujarat) and proclaimed himself emperor. On a provocation from the citizens of Delhi (reminding us of a similar incident in 1739), he sacked the city and massacred the citizens, and returned to Central Asia. Mahmud came back and ruled with diminished dominion, and with his death



Invasion of
Timur

Timur.

The Sayyids,
1414-50

the Tughlak dynasty ended. After this Daulat Khan Lodi, a noble, seized Delhi, but in 1414 he was driven out by Khizr Khan (1414-21), governor of Multan, who owned the sovereignty of Timur and his successors. He never assumed royal titles. He claimed descent from the prophet and called himself a Sayyid. He and his successors ruled for thirty-seven years. They were weak kings, and the governors were so rebellious that a military campaign was necessary to exact the annual tribute. The last king, Alauddin, abdicated.

Bahlol Lodi,
1450-89

Bahlol Lodi, the governor of the Punjab, was elected to be the king (1450-89). He belonged to the Lodi Afghan family and his is the true Pathan line. Bahlol revived the power of Delhi. After restoring order in the neighbourhood he warred against the king of Jaunpur and recovered it.

Kingdom of
Jaunpur
Khwaja-i-
Jahan

Mubarak
Shah

Ibrahim

Jaunpur (named after Juna Khan) was founded by Firuz Shah Tughlak, who appointed Khwaja-i-Jahan to be the governor of Jaunpur, with the title of *Malik-us-Sharq*, "the Lord of the East." Khwaja-i-Jahan was succeeded by his son, Mubarak Shah Sharqi. During the confusion in Delhi following the invasion of Timur he made Jaunpur independent. His brother, Ibrahim Shah (1401-40), was a great king, he wrested Bihar from the kings of Bengal, and fought with the Bundelas. He constructed some fine buildings, the Jama Masjid and the Atala Mosque being exquisite specimens of the *Sharqi* style. He was a zealous Muslim, patronised learning and learned men and founded schools and colleges. His successor, Mahmud, had some military success. The last king, Hussain Shah, was defeated by Bahlol Khan Lodi (1477) and deprived of his kingdom. Hussain Shah took his refuge with his namesake, the Sultan of Bengal. Bahlol made his son, Barbak, viceroy of Jaunpur.

Hussain
Shah

Sikandar Lodi annexed Jaunpur and Bihar to the Delhi empire.

Bahlol's son, Nizam Khan, became king with the royal title of Sultan Sikandar Ghazi. He made Gwalior and Bidar owe him allegiance. He expelled his brother, Barbak, and annexed Jaunpur. He improved civil administration and the police. He bettered the roads and made communication easy by organising horse posts. Things became very cheap in his time. The king was a zealous Muslim, with little or no toleration for his Hindu subjects. He converted the shrine of Mathura into a mosque. Sikandra, near Agra, where the tomb of Akbar stands, is named after him. He was succeeded by his son, Ibrahim, another (eldest) son, Jalal, being given Jaunpur. In the ensuing war between the two, Jalal died. Ibrahim displeased the nobles by his bad temper. He had to reckon with many revolts which he sternly put down. Daulat Khan Lodi, governor of the Punjab, applied for help to Babar, the Moghul king of Kabul, who invaded India and defeated and killed Ibrahim at the battle of Panipat (1526). The crown of Hindustan passed to the Moghuls.

Sikandar
Lodi

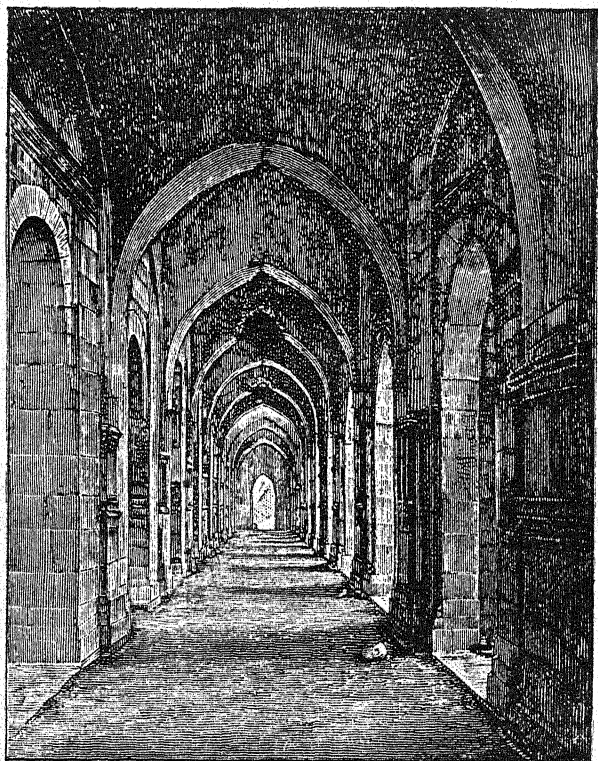
Muhammad bin Tughlak divided Bengal into three governorships, *viz.*, Sonargaon, Satgaon (Saptagram) and Firozabad (Gaur, there is a Minar of Firuz Shah at Gaur). All tried to become independent and there was a complex war, out of which Shamsuddin Ilyas Shah emerged successful and founded an independent kingdom of the whole province. He and his descendants ruled for seventy years (1345-1414). We have seen that Firuz Shah made two vain attempts to subdue Bengal. Sikandar and his son, Ghiyasuddin Azam Shah, were two notable kings. The former

Bengal

Ilyas Shahi
dynasty

Ganesh Shahi
dynasty

began and the latter completed the construction of the Adina Masjid at Pandua, near Gaur. Raja Kans, or Ganesh, practically governed Bengal by putting on the throne a number of puppet kings. He killed the last

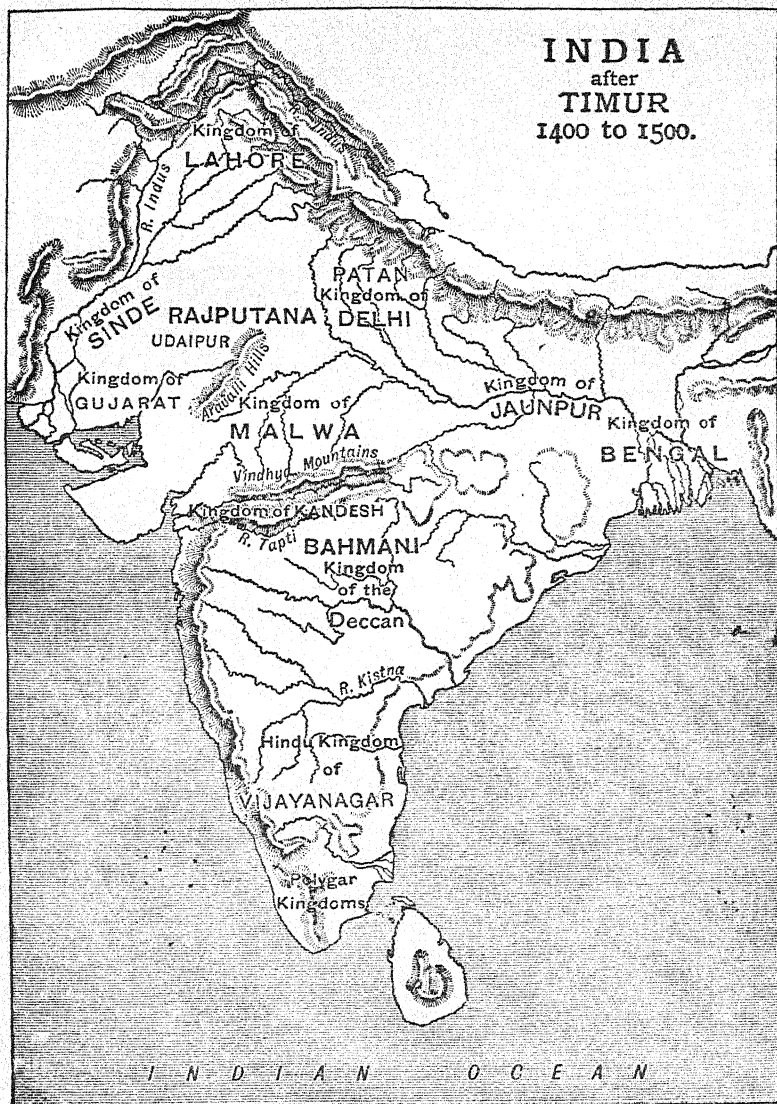


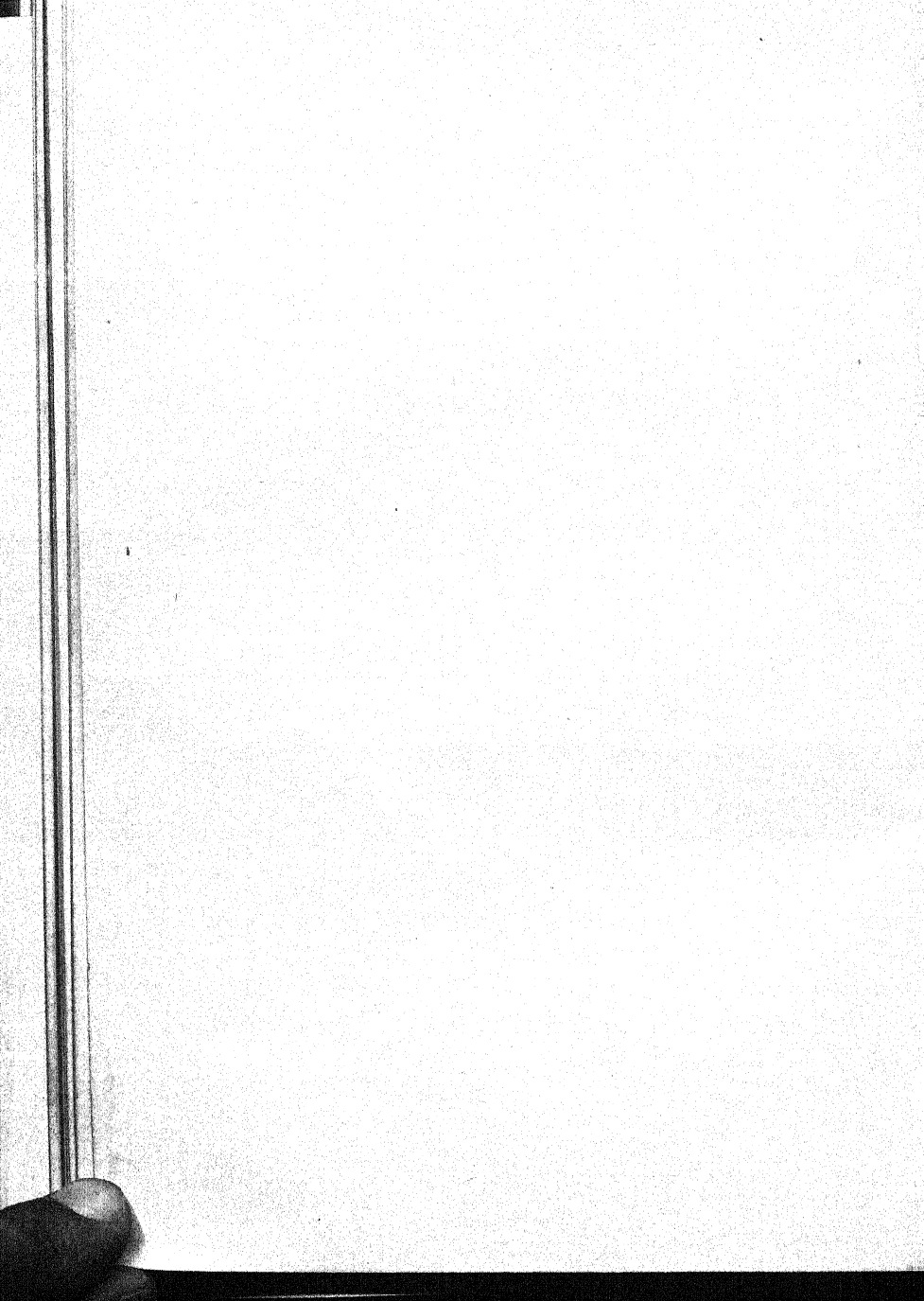
Sona Masjid, Gaur. View of Corridor.

king Firoz and finally became king himself. He was succeeded by his son, Yadu, who became a Muslim and took the title of Jalaluddin. In 1417 Danujamardan became king and had a successor. Some

Danujamardan

INDIA
after
TIMUR
1400 to 1500.





scholars identify him with Raja Ganesha. There was a second Ilyas Shahi dynasty. In 1487 the last king, Jalaluddin Fath, was murdered by the Abyssinian slaves who misgoverned Bengal for seven years. The nobles elected (in 1493) Alauddin Hussain Shah king of Bengal. He ruled wisely till 1519. Hussain Shah of Jaunpur took refuge at his court. His son, Nusrat Shah, was an enlightened Sultan. He helped Ibrahim Lodi's brother, Mahmud Lodi, and asked Bahadur Shah of Gujarat to join the alliance. He invaded Tirhut. Both father and son were patrons of Bengali literature and caused Bengali translations of the *Mahābhārata* to be made (e.g., *Hussain Shahi* and *Paragali* versions). The Bengal sultans erected many buildings, the most important being the Golden Mosque (big and little), Bardari, etc.

Abyssinian
slave rule

Sayyid
dynasty

Zafar Khan, the governor of Gujarat, proclaimed independence in 1401 and enthroned his son, Tatar Khan, with the title of Nasiruddin Muhammad Shah. Zafar Khan succeeded his son as Sultan Muzaffar Shah I (1407-12). After his death his grandson, Ahmad Shah (1412-43), became king. He founded the city of Ahmedabad. He annexed the whole Surashtra to Gujarat and defeated Sultan Hoshang Shah Ghorī of Malwa. He was a friend of Firoz Shah Bahmani. The next important king is his grandson, Sultan Mahmud Bigarha (1459-1511). His wise civil government, his long and prosperous rule, his bravery and military success won him respect from his subjects and spread his fame to Europe. He took Girnar and Champaner. His fleet joined the Turkish to drive the Portuguese fleet, but were destroyed by the latter. He was succeeded by his son, Muzaffar II. At the request of the Muslims of Malwa he went to Dhara to drive out the powerful Hindu general, Medini Rai, who asked Maharana Sanga for help.

Gujarat

Muham-
mad I

Muzaffar
Shah I

Mahmud
Bigarha

Muzaffar II

106 INDIAN HISTORY FOR MATRICULATION

**Bahadur
Shah**

He defeated the Rajput army but was subsequently defeated. After his death in 1526 Bahadur Shah became king. He annexed Malwa (1531). He besieged Chitor (1535). He was defeated by Humayun and fled. He had to cede Diu to the Portuguese, for the retention of which he fought so hard.

**Malwa
Ghori
dynasty,
1401-36**

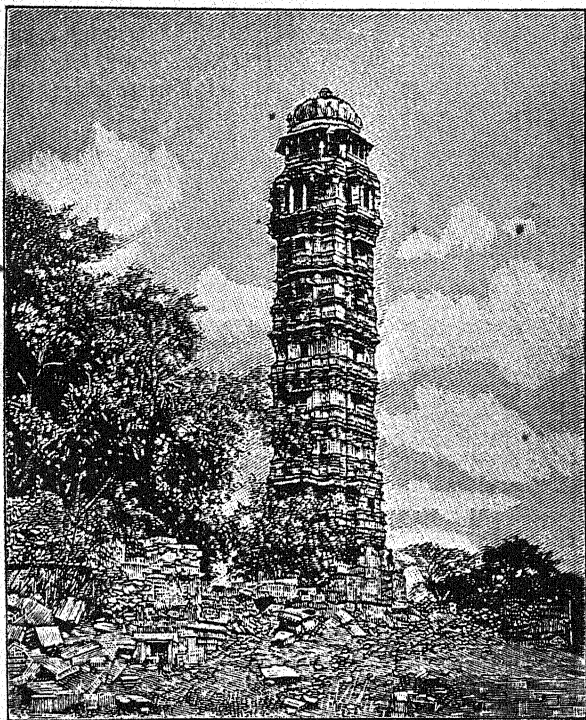
Dilawar Khan Ghori (1401-5) became independent in Malwa in 1401, gave up the old capital at Dhara and made a new one at Mandu. He was succeeded by his son, Hoshang Shah (1405-32), who was defeated by Muzaffar Shah I and Ahmad Shah of Gujarat. His son, Muhammad Ghori, a weak debauchee, was removed by his minister who became king with the title of Mahmud Khilji (1436). Mahmud (1436-69) had to make frequent wars with the neighbouring states, Muhammad Shah of Delhi, Ahmad Shah of Gujarat, the king of Jaunpur, Muhammad Shah III Bahmani, and Rana Kumbha of Mewar. In 1446 he was defeated by Rana Kumbha, who raised the victory tower at Chitor and inscribed his victory on it. Mahmud, however, also claimed victory and constructed a high tower at Mandu. Sultan Mahmud II was weak and was defeated by Rana Kumbha. He made Medini Rai of Chanderi his chief minister. Unable to bear his rule he summoned Muzaffar II, king of Gujarat, for help, but Rana Sanga helped Medini Rai, defeated Mahmud, but treated him with chivalry. Malwa was annexed by Bahadur Shah of Gujarat in 1531.

**Khilji
dynasty,
1436-1531**

Khandesh

Khandesh became independent under Malik Raja Faruqi (1369-99). He married in the Malwa family. He was succeeded by his son, Malik Nasir (1399-1437). He captured the strong fortress of Asirgarh by treachery from the Rajputs. He was defeated by the Bahmani kings. Adil Khan (1457-1503) was the

next important king, after whom Khandesh declined. In 1511 Sultan Mahmud Bigarha placed a relation of his on the throne. Khandesh is rich and fertile and famous for cotton and muslin.



Kirtistambha or Tower of Victory, Chitor.

Mewar was founded by Bappa Rawal in 728. The Sisodia Rajputs of Mewar became leaders and fought against the Muslims. Alauddin Khilji captured Chitor but could not break the spirit of the Sisodias.

Mewar
Bappa

108 INDIAN HISTORY FOR MATRICULATION

Hammira Hammira made Chitor independent again. Rana
Kumbha Kumbha (1463-68) defeated Mahmud I of Malwa (and raised the Victory Tower at Chitor) and Muzaffar II of Gujarat. His wife was the celebrated Mira Bai whose Vaishnava lyrics are famous. His
Sanga grandson, Rana Sanga, helped Medini Rai, and fought against the Sultans of Malwa and Gujarat. He was defeated by Babar at the battle of Khanwa and died soon after.

Bahmani dynasty In 1347 Hasan, *alias* Zafar Khan, an Afghan, established the Bahmani dynasty at Kulbarga or Gulbarga (Ahsanabad). He took the title of Alauddin Hassan Shah Bahmani (1347-58) after Bahman the Persian, and not from his alleged Brahman master, Gangu of Delhi, as Firishta says. His son,
Alauddin Hassan Shah Muhammad I (1358-73), waged war with the Hindu kings of Vijayanagar and the Kakatiyas of Warangal.
Muham-mad I Firuz Shah Bahmani, the eighth king (1397-1422), was a bigot and fought many wars with the Hindus.* He knew many languages, built Firozabad and a mosque on the model of the famous mosque at Cordova. He compelled the king of Vijayanagar to give his daughter in marriage to him. But he was defeated later on by
Firuz Shah Vijayanagar. His brother, Ahmad I (1422-35), fought a cruel war with it and also captured Warangal (1423).
Ahmed I His son, Ahmad II, defeated Devaraya II of Vijayanagar. There were now two parties at the court, the foreign Muslims (Arab, Turki and Persian) and the native (Deccani) Muslims. The capital was changed to Bidar. His successor, Humayun (1547-61), was a
Ahmed II cruel tyrant, but he found a wise minister and administrator and general in Mahmud Gawan. The latter was a fanatical Muslim, made many conquests and took Kanchi. He built and endowed colleges.
Humayun The next king, Muhammad III (1463-82), in a drunken fit ordered the minister to be executed (1481) after
Mahmud Gawan
Muham-mad III

which the kingdom declined. During the reign of Mahmud Shah the provincial governors revolted, the Bahmani empire shrank to the district surrounding Bidar. On its ashes five principalities sprang up, viz. :—

- (1) the Nizam Shahis of Ahmadnagar,
- (2) the Adil Shahis of Bijapur,
- (3) the Kutb Shahis of Golconda,
- (4) the Imad Shahis of Berar,
- (5) the Barid Shahis of Bidar.

In 1484 Fathulla Imad Shah, a renegade Hindu, founded the Imad Shahi dynasty. Yusuf Adil Shah, a slave (reputed to be the son of the sultan of Constantinople) founded his dynasty at Bijapur in 1489-90. Malik Ahmad, son of Nizam-ul-Mulk Bahri (the enemy of Mahmud Gawan), a native convert, founded the Nizam Shahi dynasty at Ahmadnagar. Kuli Kutb-Shah made Golconda independent in 1572. Amir Barid of Bidar wielded real power under the puppet kings, and did not assume royal style or proclaim independence till 1526-27. These kingdoms constantly warred against Vijayanagar (like the Bahmani kingdom) and with one another till they combined against the king of Vijayanagar and defeated him at the battle of Talikota. Berar was annexed by Ahmadnagar in 1574, and Bidar by Bijapur in 1618-19. The history of the three remaining kingdoms will be narrated in later chapters. Nikitin, the Russian traveller, says that the condition of the people was most miserable, while the nobles wallowed in luxurious wealth and debauchery. The Bahmani kings improved agriculture and irrigation, and patronised learning.

To check the advancing tide of Islam towards the south the Hindu kingdom of Vijayanagar was founded in 1336 by Harihar and Bukka (1336-76), two sons

Mahmud
Shah

Berar

Bijapur

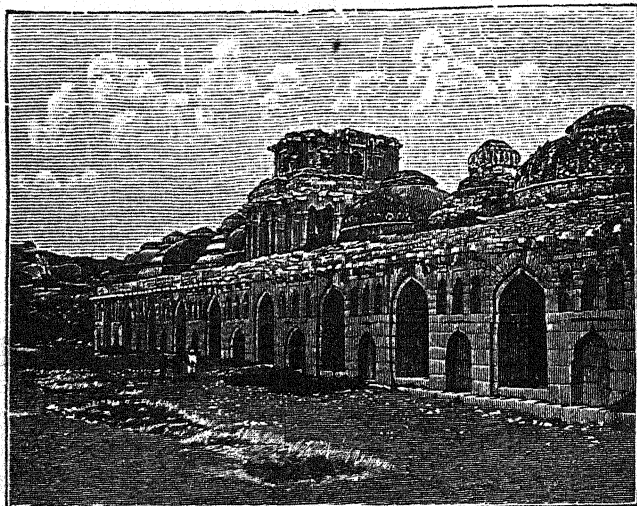
Ahmadnagar
Golconda
Bidar

Vijayanagar
empire

Yadava
dynasty

Harihara
Bukka

of one Sangama, claiming Yadava ancestry. Father Heras thinks, however, that Viraballala III, Hoyasala of Dorasamudra, founded the city; his theory has evoked much criticism. It is said that the city is named after their Brahman minister, Madhava Vidyaranya, the brother of Sayana, the famous Vedic commentator. We have seen above that the Bahmani sultans were incessantly warring against Vijayanagar. Bukka's son,



The Elephant Stables, Vijayanagar.

- | | |
|---|---|
| <p>Harihara II</p> <p>Devaraya I</p> <p>Devaraya II</p> <p>Saluva
dynasty</p> | <p>Harihara II (<i>Mahārājādhirāja</i>), conquered Konkan.</p> <p>Devaraya I (1406-19) was defeated by Firuz Bahmani to whom he had to give a daughter in marriage. He conquered Bijapur. Devaraya II (1422-48) employed Muslim cavalry. In 1486 the Sangama dynasty was ended and the Saluva dynasty (1486-1505) was founded by Narasimha (1486-92) of Chandragiri. Narasa Nayaka (1505-6) founded the</p> |
|---|---|

Tuluva dynasty. The greatest king was Krishnadeva Raya (1509-29). He recovered the fortresses of Raichur and Mudkal and defeated the armies of Orissa, Bijapur and Golconda. He razed Gulbarga to the ground. He built and repaired many temples not only in Vijayanagar but in South India. He had a charming disposition, and was kind to the fallen enemy; and ever polite to foreign embassies (the emperors had good relations with the Portuguese). His pure and dignified life, his imposing personal appearance, his military prowess, his patronage of learning and learned men, his charity to Brahmans and endowment of temples, his constant attention to the welfare of his subjects are his claims to our remembrance as a very great king. The Portuguese writers are full of admiration for him. He was followed by two weak kings, Achyuta Ray and Sadasiva Ray. The latter's minister, Ram Raja, had real power. He made an alliance with Bijapur in 1558 and invaded Ahmadnagar. But soon the Muslim sultanates combined against Vijayanagar whose glory ended on the battlefield some miles away from Talikote (1565). Vijayanagar was then given up to rapine and destruction, the people were slaughtered and the temples ruthlessly destroyed. In 1570 a fourth dynasty (of the Aravidu) was established at Penugonda. The Raja next resided at Chandragiri. The glory of the empire had departed, it was divided into many small principalities.

Tuluva
dynasty
Krishnadeva
Raya

Relations
with the
Portuguese

Achyuta
Sadasiva

Battle of
Talikote,
1565

Aravidu
dynasty

Foreign travellers have given us accounts of Vijayanagar—the Italian Nicolo Conti (1420-21) visiting Devaraya II's court testifies to the beauty of the city and the military strength of the king, the Portuguese travellers, Paes (1522) and Nuniz (1535-37), write about the wonderful wealth and splendour of the city. Abdur Razzak (1443-44), the

Accounts of
foreign
travellers

Persian ambassador, was surprised that the citizens, high and low, wore ornaments of gold and jewels on arms, wrists, fingers and neck. Trade and commerce brought wealth and splendour. The fine arts—architecture, sculpture and painting—attained excellence. The emperors were great patrons of literature.

CHAPTER XV

MEDIEVAL CIVILISATIONS OF INDIA

THE Muslim kings were military despots, and had to constantly war to enforce order. One or two kings regarded the Khalifa as suzerain, but that did not soften their autocracy. The Hindu kings were also paternal despots. The village communities were more or less self-governing; the most well-ordered were those of Vijayanagar, which left the state free to devote its entire attention to warfare against the Muslim sultanates for the protection of Hinduism.

The State

Village communities

The Muslim civilisation was distinct and individualistic and did not suffer absorption into the Hindu civilisation. The Muslim kings considered their wars as holy *jihads*, destroyed temples, converted the Hindus, and oppressed them. But gradually between the two great communities the spirit of toleration sprang up. The Muslim kings (of Malwa, and Bengal, for example, Medini Ray and Rupa and Sanatana) employed Hindu ministers, took the help of Hindu chiefs, married Hindu wives and patronised Hindu literature (especially the vernaculars). The Hindu kings of Vijayanagar employed Muslim soldiers, gave them land, built mosques for them and respected their faith. The Muslim Sultans also employed Hindu soldiers. The intercourse between the Hindu and Muslims in camp brought about a mixture in their language resulting in the origin of the Urdu language. The Muslim king, Zainul Abedin of Kashmir, appointed Hindus to state offices and followed a policy of

Contact of two civilisations—
Hindu and Muslim

Origin of Urdu

Satyapir
Cult

Writers of
history

Vernaculars

Bengali
poetry

Sanskrita

Smriti
literature

Religious
reformers

Ramananda

Raidas
Kabir

Namadeva
Eknatha

toleration. Similarly Hussain Shah of Bengal was liberal, and during his time the *Satyapir* Cult (a cult of Hindu-Muslim harmony) flourished. Earlier Sultans (*e.g.*, Balban and others) patronised Persian poets and scholars (*e.g.*, Amir Khusrū), Minhaj-us-Siraj, author of *Tabakat-i-Nasiri* (history of Sultan Nasiruddin Mahmud), Zia-ud-din Barani, author of *Tarikh-i-Firuz Shahi* (history of Firuz Shah Tughlak), the author of *Tarikh-i-Mubarak Shahi* and others. Vernaculars were also patronised. Bengali owes no small debt to Hussain Shah and Nasrat Shah for its free development unfettered by Sanskrit. The Bengali *Rāmāyana* of Krittivāsa and *Mahābhārata* of Kasidāsa are the household literature of the Bengalis. The poets, Vidyapati and Chandidasa, sang their exquisite lyrics.

Under the Hindu Kings of Vijayanagar Sanskrita developed. Madhava and Sayana revived the study of Vedic literature. In Bengal Smriti literature and the new logic developed. The purists made caste rules rigid; Smārta Raghunandan in Bengal was the exponent of this idea. In Bombay Mitra Misra wrote *Vīramitrodaya*.

Reformers of catholic ideas preached the essence of religions, and rose superior to the dead forms of religion, and hard caste rules, and preached the equality and dignity of man as man. Ramananda, a follower of Ramanuja, was a high caste Brahman and preached in Hindi the cult of Ram (and Sita) to all castes, even *chāmārs* or leather workers. The most important of his disciples were Raidas and Kabir. The latter was a weaver by caste. He taught that the God of the Hindus and Muslims was the same, there is no distinction between Ram and Rahim, in fact all religions were equal. In Maharashtra Namadeva preached in Marathi that the God of the Hindus and Allah of

the Muslims is the same One God. Both he and the Brahman saint Eknatha mixed freely with the untouchables, and taught dignity of man as a man. The Bauls of Bengal were preaching that man is man, and is above all caste or religion. Chaitanya flooded Nadiya and Bengal with his *Bhakti Cult*, taught equality, and even had Muslim disciples. Vallabha-charyya established a Vaishnava Cult in Northern India. Nanak taught that truth is equally to be found in Islam and Hinduism, levelled caste distinctions and preached universal toleration. He had many Muslims as his disciples.

The Bauls

Chaitanya

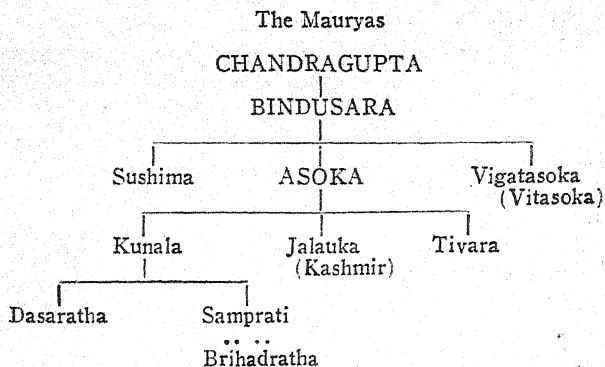
Vallabha-
charyya

Nanak

India had abundant wealth, and the prices of articles were cheap. But (in the language of Sir Thomas More) "the rich became richer and the poor poorer." They were heavily taxed, and their condition was miserable.

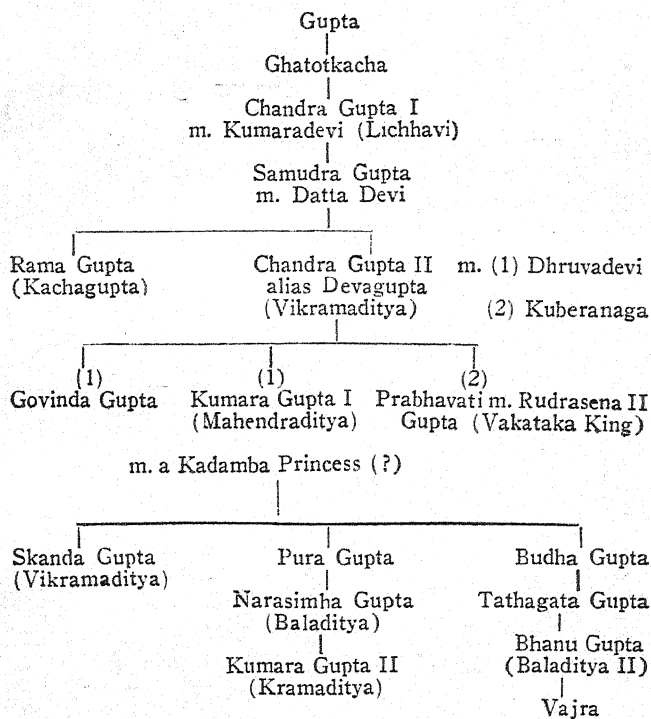
Condition of
the people

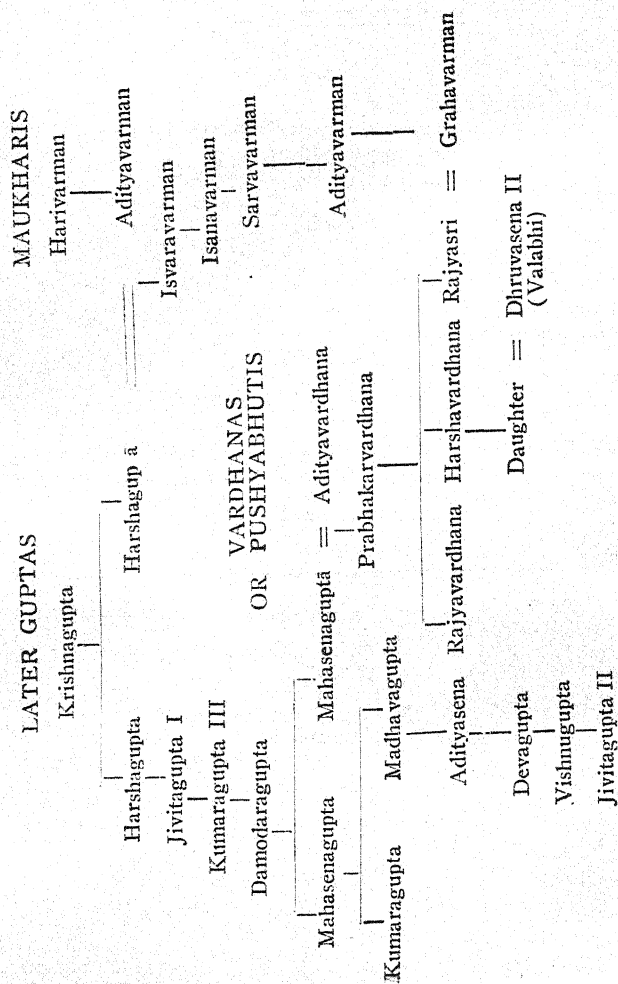
GENEALOGICAL TABLE.



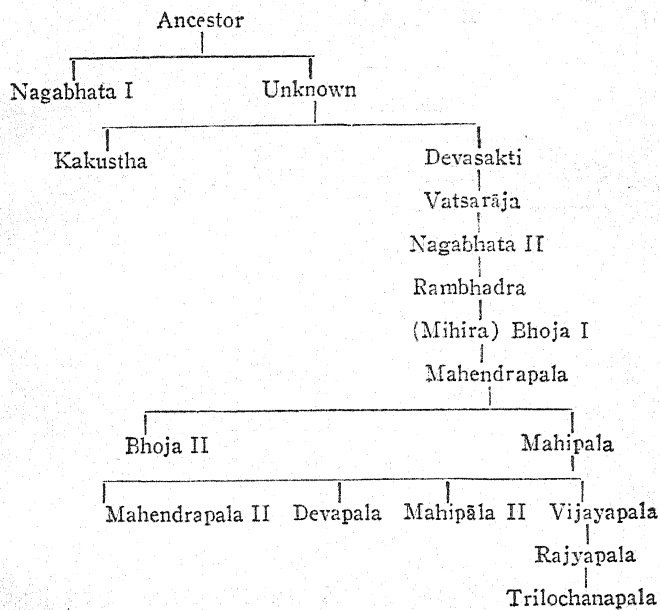
11

EARLY GUPTAS (Imperial).

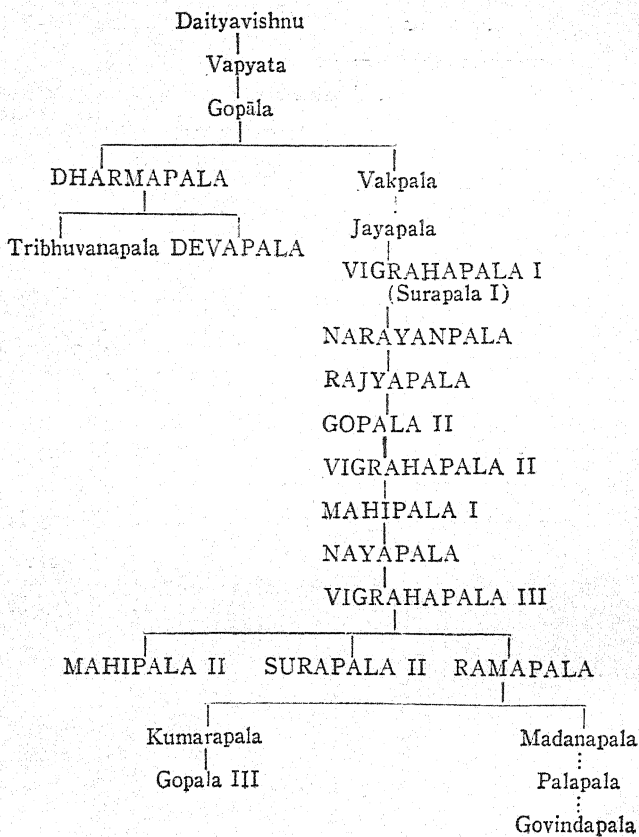




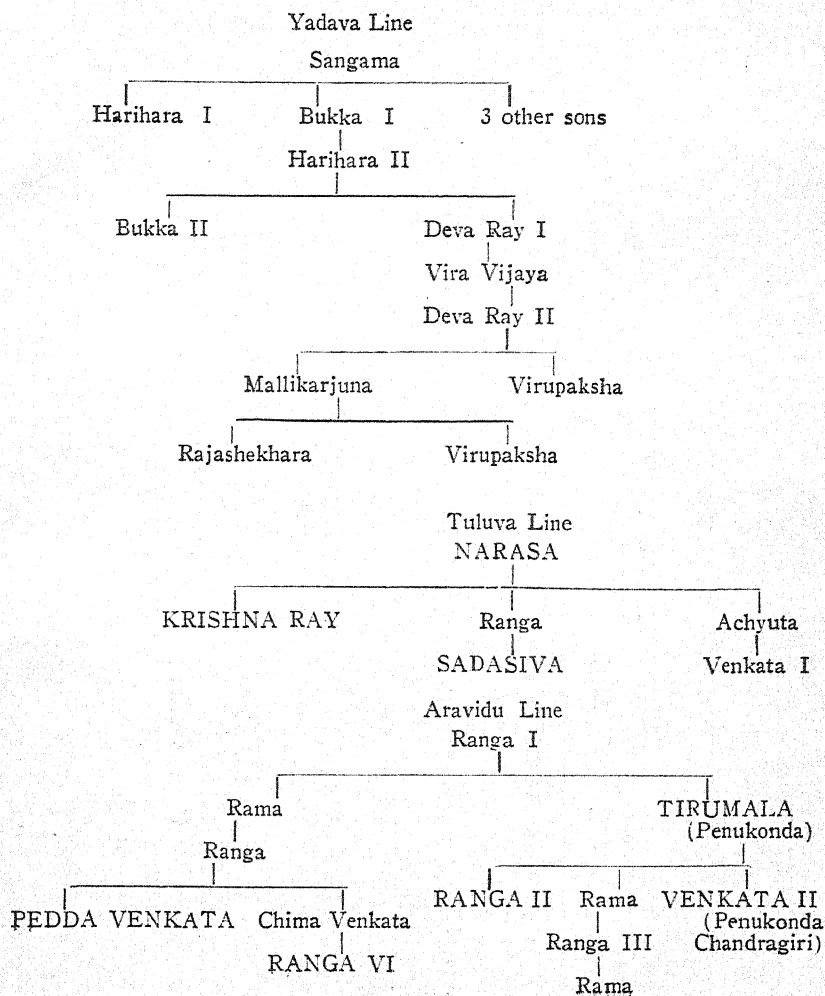
GURJARA-PRATIHAR LINE



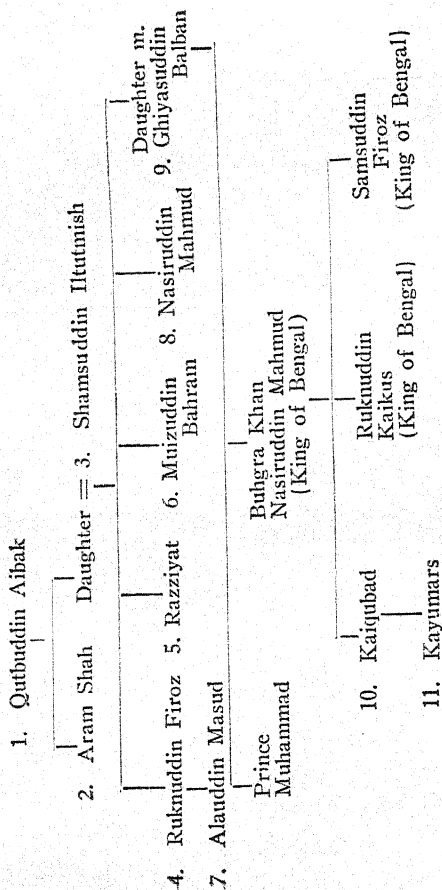
PALAS OF BENGAL



VIJAYANAGARA KINGS



THE SLAVE DYNASTY



CHRONOLOGY OF EVENTS

(Dates are approximate)

B.C.

- 326 or 325 Chandragupta meets Alexander.
- 323 Alexander's death at Babylon.
- 323-322 Conquest of the Macedonians in Northern India by Chandragupta.
- 322 Accession of **Chandragupta Maurya** (322-298).
- 305 Defeat of Seleucos by Chandragupta and treaty.
- 302 Megasthenes, ambassador at the court of Chandragupta.
- 298 Accession of **Bindusara** (298-273).
- 273 Accession of **Asoka** (273-232).
- 269 Asoka's coronation.
- 262 or 261 Kalinga War.
- About
- 250-248 Independence of Bactria and Parthia.

Foreign Relations of Asoka.

Syria

- 280 Death of Seleucos.
- Antiochos, Soter (280-261).
- Antiochos, Theos (261-246).
- Antiochos, the Great (223-190).

Macedonia

- Antigonos Gonatas (278-239).

Epirus

- Alexander (272-258).

Egypt

- Ptolemy Philadelphos (285-247).

124 INDIAN HISTORY FOR MATRICULATION

Cyrene
Magas of Cyrene, d. 258.

Ceylon
Devanampiya Tissa (251-211).

B.C.
251
240-232
232

Mission of Mahendra to Ceylon.
Council at Pataliputra.
Asoka's death: accession of his grand-
sons **Dasaratha** (Eastern Pro-
vinces) and **Samprati** (Western
Provinces).

185

Brihadratha.
Sunga Dynasty
Pushyamitra.
Invasion of Menander.
Devabhuti killed.

185
175
73

Indo-Bactrians (Indo-Greek)
Demetrios, King of the Indians.
Menander.
Antialkidas; Saka invasions, etc.
Mithridates I, King of Parthia,
conquers Taxila.

200-190
180-160
140-130
138

A.D.
20-48
48-78
78-110
78
110-120

Gondophernes, King of Taxila.
Kadphises I.
Kadphises II.
Saka Era.
Gap? A nameless King, Soter Megas,
the Great Saviour.
Kanishka, the Kushan Emperor.
Vasishka, colleague of Kanishka.
Huviska succeeds Kanishka as
emperor.
Vasudeva.

120-144
140-150
150-162
182-220

A.D.	
226	Establishment of Sassanian dynasty of Persia by Ardashir or Artaxerxes I.
320	Gupta Era, accession of Chandra Gupta.
330	Samudra Gupta (acc.).
360	Embassy from Meghavarna, King of Ceylon.
	Rama Gupta.
380	Chandra Gupta II (acc.).
405-411	Travels of Fa-Hien in the Gupta Empire.
415	Kumara Gupta I (acc.).
455	Skanda Gupta (acc.), Huna War.
480-490	Partial break-up of the Gupta Empire.
490-770	Valabhi dynasty.
500	Toramāna (acc.) in Malwa.
502	Mihiragula (acc.).
528	Defeat of Mihiragula.
606	Harshavardhana (acc.), Harsha Era.
620	Harsha defeated by Pulakesin II.
622	Hegira.
629-645	Travels of Hiuen Tsang.
642	Pulakesin II defeated by Narasimha-varman, Pallava.
643	Quinquennial assembly at Prayag.
647	Death of Harsha.
700	Adisura in Bengal.
711-712	Arab conquest of Sind.
731	Embassy of Yashovarmana to China.
740	Defeat of Yashovarmana by Lalitaditya, King of Kashmir.
750	Gopāla founds Pāla dynasty.
810	Dharmapāla places his nominee on the throne of Kanauj.
840-890	Mihira Bhoja, Parihar King of Kanauj.

126 INDIAN HISTORY FOR MATRICULATION

A.D.	
942-997	Mūlarāja, King of Gujarat.
950-999	Dhanga Chandel.
1001	Sultan Mahmud of Ghazni defeated Jaipal.
1008-1019	Anandapala defeated, Kangra taken by Mahmud, his expeditions.
1018-1060	Bhoja Pamar, King of Malwa.
1023	Rajendra Chola invaded Bengal.
1024	Sack of Somanath by Mahmud of Ghazni.
1038	Atisa goes to Tibet.
1049-1100	Kirtivarman Chandel.
1100-1160	Govindachandra, King of Kanauj.
1108-1119	Ballala Sena, King of a portion of Bengal.
1182	Prithviraj Chauhan defeated Parmal Chandel.
1191	First battle of Tarain.
1192	Second battle of Tarain, death of Prithviraj.
1194	Battle of Chandawar, defeat of Jayachandra of Kanauj.
<hr/>	
600-625	Mahendravarman Pallava.
608-642	Pulakesin II Chalukya.
610	Eastern Chalukya dynasty of Vengi founded.
625-645	Narasimhavarman Pallava.
640	Hiuen Tsang at Kanchi.
641	Hiuen Tsang at the court of Pulakesin II.
740	Pallavas defeated by Chalukyas.
757	Overthrow of early Chalukyas by Rashtrakutas.

A.D.

- 760 Krishna I Rashtrakuta (acc.), Kailasa
(rock cut) temple at Ellora.
 - 815-877 Amoghavarsha Rashtrakuta.
 - 907 Parāntaka I Chola (acc.).
 - 973 Taila founds Western Chalukya
dynasty at Kalyani.
 - 985 Rajaraja Chola (acc.).
 - 1052 or 1053 Battle of Koppam, Chola king defeated
by Someshwara Chalukya.
 - 1076-1126 Vikramānka Chalukya.
 - 1110-1140 Vishnuvardhana Hoysala, Ramanuja.
 - 1160-1167 Bijjala Kalachurya, Lingayat Sect
founded.
 - 1310 Invasion by Malik Kafur.
 - 1318 Harapaladeva of Devagiri flayed alive.
 - 1326-1327 Hoysala power ended.
 - 1336 Foundation of Vijayanagar.
- (For subsequent dates see book.)

CHAPTER XVI

THE FIRST MOGHUL EMPIRE

BABAR AND HUMAYUN

Foundation

"THE foundation-stone of the Moghul Empire was first placed in position by Babar. It was removed by Sher Shah; put back again by Humayun, and finally well and truly laid by Akbar."*

Babar,
1483-1530



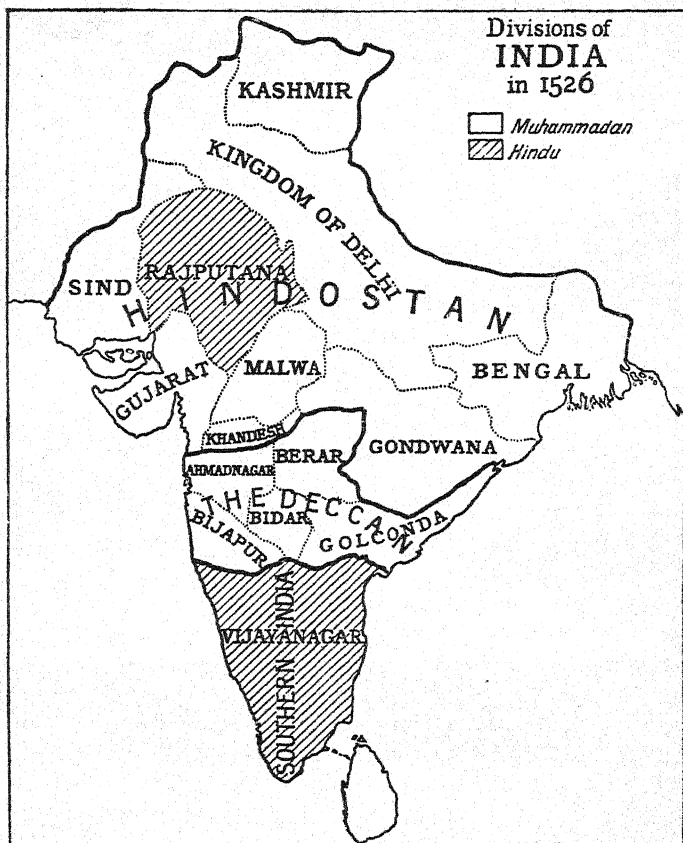
Early life

Babar.

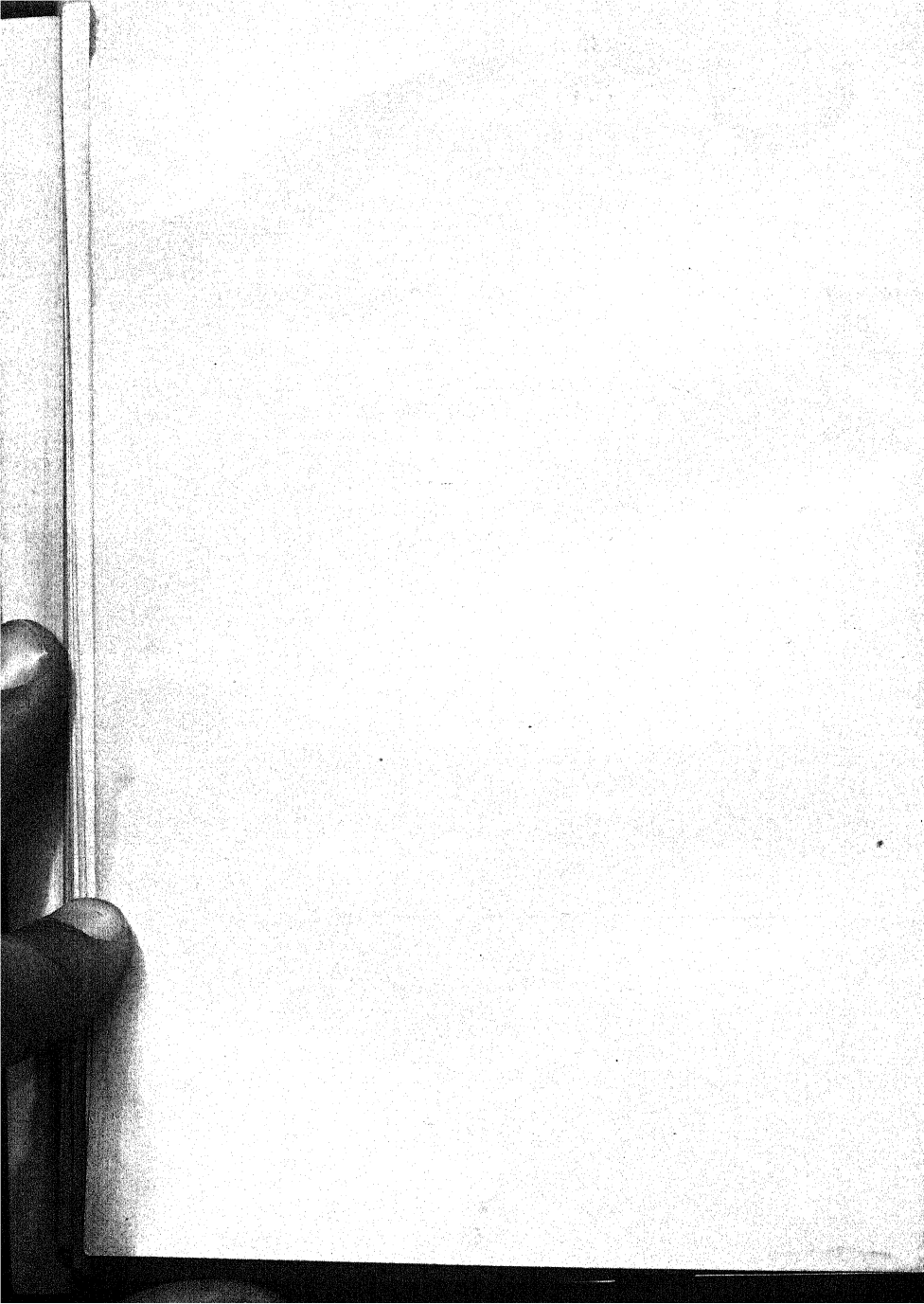
Babar was the great-great-grandson of Timur who was descended in the female line from Chenghiz Khan. In his veins ran the blood of the barbarian Mongol and the fierce Turk. But he did not inherit their thirst for blood, but their daring spirit, their restless energy, their efficient capacity. Humanity was his pre-eminent virtue. His father, Umar Shaikh Mirza, was the ruler of Farghana or Khokand. He

died in 1494 when Babar was only twelve. Samarkhand, the throne of his ancestors, became his three years later. In a short time he lost them both and became a wanderer, but he never lost his cheerfulness, his genial sunny nature. In 1504 he occupied Kabul.

1. C. H. Payne *Scenes and Characters from Indian History*, p. 146.



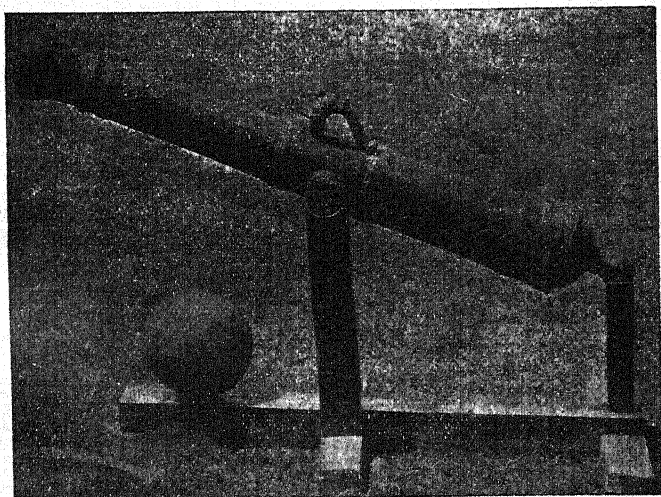
R.C.



Seven years later he tried to take Samarkhand, but the Uzbeks defeated him. His dream of recovering Trans-Oxiana was shattered.

He cast his eyes on India. Between 1519 and 1526 he came to India five times on reconnoitring expeditions. The Delhi sultanate had fallen on evil times since it was shaken by Timur's invasion; for the whole of the fifteenth century, civil war and weak

**Invasion of
India**



Moghul Cannon and Shell found at Panipat.

rule, disregard of the imperial authority by provincial governors, the intrigues of the nobles, the misery and discontent of the people, were sapping away its foundation. Disgusted with the insolence of Ibrahim Lodi, his relation, Daulat Khan, the pretender uncle of the Sultan, invited Babar to invade Hindusthan. He occupied Lahore in 1524, but soon found his friend opposed to him. He went back to Kabul, but again

**Invitation to
Babar**

came in 1525 and punished Daulat Khan Lodi.

Battle of
Panipat,
1526

It is said that Rana Sanga welcomed him. If he did, it was with the idea of founding a Hindu empire on the ruins of the decadent sultanate which he hoped would be ended by Babar. Babar did end it at the Battle of Panipat on the 21st April, 1526. Sultan Ibrahim's army, though great in number, lost footing before the disciplined cavalry and the death-dealing artillery of Babar. Ibrahim's valour availed him not; he and the cream of his army lay dead on the field. Babar writes: "God Most High, of His Mercy and Grace, cast down and defeated so powerful an enemy as Sultan Ibrahim, and made me master and conqueror of the mighty empire of Hindusthan." He quickly occupied Delhi and Agra, and became the *Padshah* of Hindusthan.

Rana Sanga

But he was not the *master* of Hindusthan while yet the dauntless Rana Sangram Singh of Chitor had to be reckoned with. Rana Sangram was the acknowledged leader of the Rajputana States, and dreamt of founding a Hindu empire. Early in 1527 he took the field against Babar with a formidable army, animated by a rare spirit of self-sacrifice. At Biana the Moghul force was completely routed. Babar infused courage in the hearts of his men by a spirited address to his nobles. He vowed not to drink any more wine and broke the gold and silver goblets, fragments of which he distributed among the poor. Mysteriously enough the Rana did not follow up his advantage. Valuable time was lost in negotiations. The penalty was paid at the field of Khanwa, not far from Agra. The Rajput chivalry was laid low in the dust. The Raja did not survive his defeat a year, and died at Buswa. "He exhibited at his death but the fragments of a warrior," he had lost an eye and an arm, and counted eighty sword wounds on various parts of his body.

Battle of
Khanwa,
16th March,
1527

Babar next took the fortress of Chanderi from Medini Rai in spite of the brave defence of the Rajputs. He then turned his arms against the Afghans of Bihar; Mahmud Lodi took refuge with his niece's husband, Nusrat Shah of Bengal. Babar completely defeated him at Gogra (1529), and made peace with him. Western Bihar was ceded to him, and it was settled that neither should attack the other's territory. Babar's health was failing, his son Humayun came to see him, but was taken seriously ill. We know how the affectionate father took over his son's illness by thrice walking round his bed; he exclaimed, "I have borne it away! I have borne it away!" The father gave his life in exchange for the life of his son. After this Humayun recovered, and Babar declined in health and died in 1530. His mortal remains were carried to Kabul and buried in his favourite garden.

His further conquests

His death
1530

Babar's "character created his career." From a small principality in Central Asia he built up an empire between the Oxus and the Karmanasa, and between the Himalayas and the Nerbada. His love of nature found artistic expression in his odes and songs. He was a poet and a musician. He was a Persian scholar. His *Memoirs* (*Tuzuk*) written in his native tongue, Turki, shows a pure and simple style of vigorous prose, and unqualified regard for truth. He was chivalrous and paid tribute to the prowess and eminent merits of his antagonist, Rana Sanga. An adventurer, a soldier of fortune, an affectionate father, a lover of nature, a refined poet, a devout warrior, and upholder of truth, a chivalrous enemy, a sympathetic ruler, he is a truly romantic character.

His character

Babar continued the traditional practice of dividing his empire into fiefs or *jagirs* ruled by virtually independent military chiefs. Canute's creation of

Humayun,
1508-56

His
difficulties

earldoms weakened the union of England, Babar's creation of fiefs weakened the solidarity of Hindusthan. The bequest to Humayun was a distracted and an ill-organised state.

"Uneasy lies the head that wears a crown;" there is no truer saying when applied to Humayun. Just before his father's death there was an unsuccessful conspiracy to deprive him of his throne. His brothers were not loyal to him, though he was generous to them. Kamran had Kabul and Kandahar and extorted the



Humayun.

Punjab and Hissar Firoza, depriving Humayun of his recruiting ground. Hindal and Askari got Sambhal and Mewat. He indiscreetly allowed the empire to be divided. The Rajputs were sulking, the Afghans ready to revolt. Distant Gujarat under Bahadur Shah became restive. His composite army was unreliable. His position was precarious.

His character

This stupendous difficulty could only be coped with by a man of strong nerve, fierce energy, prompt action, clever tact, and determined perseverance. Humayan was a poet, a mystic,—inactive and irresolute. Sudden flashes of daring and bravery only darken the picture. A kind brother and a staunch friend,—his whole life was that of a gentleman. But the private life of a king does not atone for failure of public duty. Weakness is the bane of a king and Padshah Humayun was a failure.

Early success

In his early campaigns he obtained military success.

He drove out Sultan Mahmud from Jaunpur, and defeated the Afghans of Bengal and Bihar. He was besieging Chunar but had to abandon it to turn his attention to Bahadur Shah, who had already conquered Malwa and was now encouraging his Afghan enemies who had taken refuge at Ahmedabad. Humayun proceeded against him but allowed him to storm Chitor and humiliate the Rajputs—another indiscreet action. He then defeated Bahadur (1535) and pursued him till he found asylum in Diu with the Portuguese (1536). Leaving Gujarat in the charge of his brother, Askari, he had to run to Bihar where his formidable enemy, Sher Shah, had rebelled. Bahadur Shah returned and recovered Gujarat.

CHAPTER XVII

THE AFGHAN REVIVAL

SHER SHAH AND HIS SUCCESSORS

Afghan dream
of revival of
power

THE Afghans did not reconcile themselves to the rule of the foreigner—Babar the Moghul. The Afghan house of Lodi was expelled from Delhi, but there were powerful feudal Afghan Chiefs in Jaunpur and Bihar, whom Babar had to conquer and whom he did

conquer. But they did not abandon the hope of restoring the native Afghan rule, and were only biding their time for a true leader to rise and lead them to their goal. Such a leader they found in Sher Afghan.



Sher Shah
Sur

Sher Shah.

The title of Sher Khan was a gift from his master, Bahar Khan Lohani, the ruler of Bihar, who was struck by his valour, when he killed unaided a *sher* (tiger) during a hunt. The title of Sher Shah was

assumed by himself when his victory over Humayun at Chausa (1539) justified his proclaiming himself a king. The title of Farid Khan was a gift from his parents, who came of the Afghan family of Sur. His father, Hassan, was the *jagirdar* of Sahsaram and was in the service of Jaunpur. Annoyed with the indifference of his father and the persecution of

his stepmother he came to seek his fortune in Jaunpur, when only fifteen. He proved himself a scholar and could recite the *Gulistan*, the *Bustan* and the *Sikandarnama*. Reconciled with his father he returned to Sahsaram to administer his *jagir*—a schooling that stood him in good stead later on. Again his step-mother was at work, and again he became a fugitive—now to Agra. A royal *firman* invested him with his *jagir* on his father's death. He took service (1522) with Bahar Khan Lohani, independent ruler of Bihar, who named him Sher Khan, as we have seen, and made him the tutor of his son, Jalal Khan. Intrigue of his enemies alienated him from his master, and Sher was in the camp of Babar who restored Sahsaram to him. He governed Bihar for the minor king, Jalal Khan, his erstwhile pupil. He got the fortress of Chunar by marrying the widow of its Chief. In 1531 when Humayun besieged it, he submitted and saved himself.

Sher Khan, though a deputy, was easily the first man in Bihar, now that there were no more powerful Afghan Chiefs. He became the eyesore of Jalal Khan and his nobles who invited the help of Mahmud Shah, the Sultan of Bengal. Sher defeated the allied forces and became practically the master of Bihar (1534). Taking advantage of Humayun's preoccupation with Bahadur Shah of Gujarat he attacked Bengal and took Gaur. The Sultan asked Humayun to help him. The latter wasted his time at Agra and instead of directly marching on Gaur besieged Chunar. The heroic defence by the garrison gave time to Sher to reduce Gaur. He obtained by treachery the fort of Rohtas in which he kept his family and treasure. When Humayun came to Bengal, Sher escaped and began to plunder the eastern districts of the Moghul empire. On his way back to Agra, Humayun was defeated at

Leading
position in
Bihar

Invasion of
Bengal

Humayun's
defeat at
Chausa and
Kanauj

136 INDIAN HISTORY FOR MATRICULATION

Afghan Restoration

Chausa near Buxar (June, 1539). Sher shook off the authority of Humayun and called himself Sher Shah. Next year he again defeated Humayun at Bilgram (Kanauj) and made him a fugitive. The dream of Afghan national revival was realised—the royal sceptre was again wielded by an Afghan. "The foundation-stone (of the Moghul empire) was removed by Sher Shah." If he had not died prematurely, the Moghuls would have probably had no further history.

Misery of Humayun, an exile from India, 1540-45

The name of Humayun (fortunate) belied him, for no one was now more unfortunate. Rajputana and Sindh dared not shelter him. Friendless, he had to cross the inhospitable desert till at Amarkot he got asylum with its Chief, Rana Prasad. "It was in the haven of refuge, under the protection of a Hindu Raja, that Banu Begum (Hamida) gave birth to a son, Prince Akbar, known to posterity as the greatest of the Great Moghuls."* His unkind brother Kamran did not help him. At last the Persian Court of Shah Tahmasp gave him refuge.

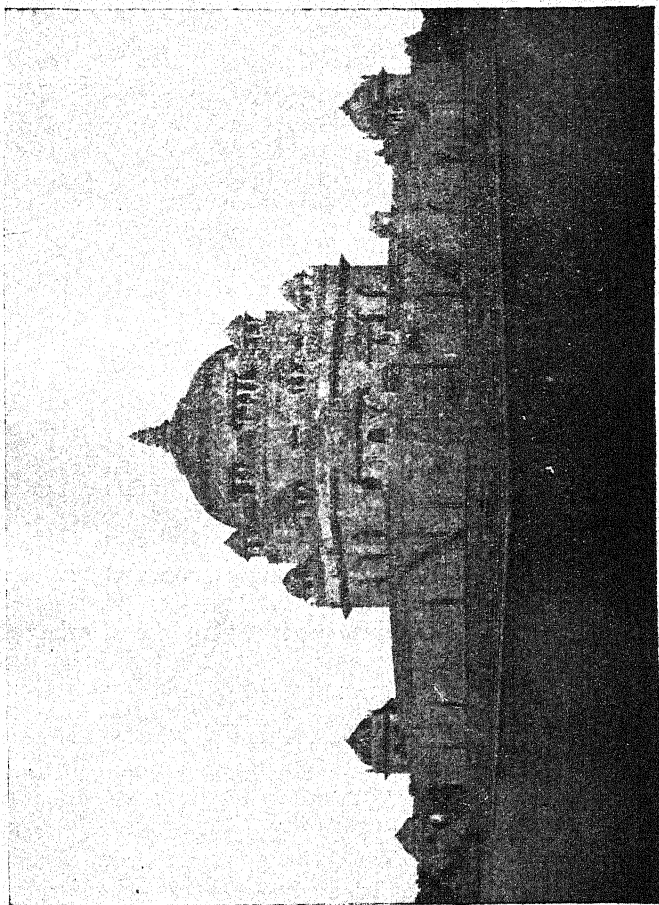
Birth of Akbar, 1542

Further successes of Sher Shah

Sher Shah got the Punjab from Kamran. He abandoned the task of reducing the Gakkars, and proceeded to Bengal to reorganize its administration. The province was divided into several districts ruled by officers directly appointed by him. In 1542 he subjugated Malwa. Next year he invested Raisin; the Rajput garrison offered to surrender the fort if they were allowed to go unmolested. The treacherous Afghans fell on them as they left the fort. The brave Rajputs killed their wives and children and died fighting heroically to the last man. No amount of special pleading can save the reputation of Sher Shah. His previous record of treachery in getting Rohtas and his subsequent deceit practised upon Rana Maldev of

Conquest of Malwa and Marwar

* E. B. Havell's *Aryan Rule in India*, page 435.



Sher Shah's Tomb, Sahsaram.

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His death,
1545

Sher Shah's
administra-
tion

Benevolent
despot

Survey and
land revenue

Civil
administra-
tion

Justice
Military
system

Toleration

Coinage
Road

Post

Marwar stand boldly against him. A shell killed him while he was besieging the fort of Kalanjar (1545).

The above-mentioned conquests testify to his genius as a general and commander, but he was more famous as a great statesman and administrator. He took great pains in personally attending to every branch of administration, and securing good government for his people. "He was a veritable father to his people . . . He was the first who attempted to found an empire broadly based upon the people's will."* He judiciously exercised his paternal despotism. His previous experience in the administration of his father's *jagir* was a great help to him. He caused a survey to be made of the land and based the assessment strictly on its measurement, relieving the tenants of illegal exactions. His reforms served as a pattern for those of Akbar. His revenue system was the basis of that of Raja Todar Mall. His civil administration was carefully devised. He divided his empire into forty-seven divisions. The *Shiqdar* and *Amin*, respectively, looked to police duties and collection of revenue. He dealt out severe and impartial justice. He adopted Alauddin's military system by fixing the salaries of the soldiers and demanding strict discipline. His devotion to Islam made him no bigot. His respectful toleration of the Hindus shows his desire to build a national state. His improved currency and good and safe roads stimulated trade and commerce. His Grand Trunk Road linking Bengal with the Punjab has since been improved upon. On the roads trees gave shade, and *serais* shelter, to passengers. His *dak* (postal) system ensured quick despatch of news

* *Memoirs of the races of N.-W. Frontier Provinces of India*, Vol. II, page 97, quoted in the *Text Book of Modern Indian History*, by Sarkar and Dutt, pages 39, 43,

in all directions. Thus, in many respects, he rose superior to mediæval ideas and showed himself a modern man. He was a great builder too. His tomb at Sahsaram is a noble piece of architecture.

Building

Sher Shah's empire was too heavy for the shoulders of his weak successors distracted by the intrigues and dissensions of the nobles and kinsmen. His second son, Islam Shah, reigned for nine years (1545-54). His son, Firoz, was murdered by his maternal uncle who became king with the title of Muhammad Adil Shah. The indolent sultan reigned but did not rule, leaving the administration in the hands of Hemu who, though an illiterate Hindu *bania*, rose by sheer merit to the position of a minister. Malwa and Bengal shook off the yoke. Sikandar Sur and Ibrahim Sur, two nephews of Sher Shah, mutually contending, snatched away the throne from the usurper. Sikandar drove out Ibrahim. This weakness of royal authority urged Humayun to come back to India. He took Lahore in 1555, defeated Sikandar and occupied Delhi and Agra. The decayed Pathan empire could not stand the shock of Second Panipat (1556) and fell to pieces.

Successors of
Sher Shah

CHAPTER XVIII

THE SECOND MOGHUL EMPIRE

Akbar

THE birth of Akbar at Amarkot was a great event in history. The pious utterance of Humayun proved prophetic. Like the fragrance of the musk, which was his only royal present in his distress, the perfume of his son's fame was diffused over the world.

His accession

Akbar was only thirteen, when his father died. His guardian-tutor, Bairam Khan, seated him on the throne at Kalanaur in the Punjab, on 14th February, 1556. It was no easy throne on which he sat. His father left him no well-ordered state. Sind and Multan had broken away from the empire, Kashmir was independent; Kabul practically so. Sikandar Sur was defeated by Bairam Khan at Sirhind (1555),

His difficulties



Akbar.

Afghan discontent

but did not give up his pretensions to the throne. Hemu, the minister and general of Muhammad Adil Sur, had captured Agra, utterly routed Ibrahim Sur, and proceeding to

Hemu

Delhi defeated its governor, Tardi Beg, and his Moghul forces. He even adopted the title of Vikramajit (Vikramāditya) as a token of the sovereign of Hindusthan. With a huge force of a lakh of men, gathered through the goodwill of Afghan Chiefs, he met Bairam and Akbar at the historic field of Panipat (1556). The inevitable elephant decided the fate of India, as it did in the case of Porus and Anandapal. Hemu fought with great bravery, but was shot in the eye, and as he swooned his elephant turned away. The Afghans lost heart and were routed. Hemu was taken prisoner and killed.*

Second battle
of Panipat,
1555

Sikandar Sur surrendered at Mankot (1557) and received a fief in Bihar which he had to leave. He died in Bengal (1559). Muhammad Adil Sur was killed at Monghyr fighting the Afghan governor of Bengal (1556). Ibrahim was slain in Orissa (1567). Gwalior, Ajmer and Jaunpur were taken by Bairam Khan, but he soon fell from power.

End of the
Surs

Bairam Khan belonged to a distinguished Turkoman family. He was a devoted friend of the Timurids. He was an able general of Babar. He fought by the side of Humayun at the battle of Kanauj, stood by him loyally in his exile, and on his

* Firishta writes: "Akbar, in order to fulfil the wish of his minister, drew his sword, and touching the head of his captive, became entitled to the appellation of Ghazi, while Bairam Khan drawing his own sabre, at a single blow severed the head of Hemu from his body." The statement of Abul Fazl and Badaoni "that Akbar indignantly refused to draw his sword on a helpless foe" is contradicted by Ahmad Yadgar and Van den Broecke. Vincent Smith, after examining all the evidence, came to the definite conclusion that Akbar slew Hemu with his own hand. The act, in his time and among his race, was meritorious. Akbar is not to be judged by the twentieth century moral values. Besides, the question, pending further evidence, is not beyond dispute. See Payne, *Op. cit.*, pp. 164-67.

return defeated the Afghan forces at Lahore. He defeated Sikandar Sur's generals at Machhiwara and Sikandar himself at Sirhind. Humayun appointed him as the *ataliq* (adviser) of Akbar and sent him to the Punjab to settle affairs. On Humayun's death he enthroned Akbar, now in his fourteenth year, and "distinguished by the title of *Khān Khānān* (Lord of Lords) became his minister, and had the whole civil and military power vested in his hands." He conquered the Punjab for his youthful sovereign when he could have made himself the master of Hindusthan. The restoration of the Moghul family was mainly owing to him. He was the *Khān Bābā* or Protector of Akbar during his minority. It was when he had disposed of all the enemies of Akbar and made his throne secure that his tutelage proved galling to the latter. He had already displeased him by his murder of Tardi Beg. His imperious disposition had created him many enemies at court, including Akbar's mother and foster mother. Akbar yielded to female influence. He was now eighteen and eager to get rid of the control of the stern and masterful *Khān Khānān*. He announced his intention of ruling himself, and dismissed the minister. Bairam rebelled, but was taken prisoner and pardoned. On his pilgrimage to Mecca he was assassinated at Patan by a Lohani Afghan who avenged his father's death at Machhiwara.

His dismissal,
1560

His death,
1560

"The future of the country depended now entirely upon the genius of the sovereign." How the foundation of the Moghul Empire was well and truly laid by him, how he made conquest as long as he lived, and how he tried to unify and consolidate his empire will be related in another chapter.

1. Malleeson—*Akbar* (Rulers of India Series) p. 90.
2. C. H. Payne—*Op. cit.* Du Jarric's *Akbar—A Portrait*, pp. 168-85.

His romantic birth under the roof of a Hindu Rana on the confines of the desert in Sind while his father was fugitive from Sher Shah's revenge, and his own brothers' treachery, his exposure to the tender mercies of his uncle, Kamran, and his subsequent recovery by his father are incidents of intense interest to us. From birth to death he was in the midst of war. His remarkable physical strength, and his daring intrepidity acquired in hunting big game found expression on the battlefield in his prowess as a soldier and his strategy as a general. Like the Romans of old he made gladiators fight and watched camels, buffaloes and elephants fight together. Yet he was not cruel. He disliked meat and preferred fruits. He was, above all, kind, affable, humane, and generous. "The light of clemency and mildness shone forth from this prince, even upon those who offended against his own person." He was an affectionate son, a forgiving father, a generous brother, and a loving husband. He seldom lost his temper, though at times he fell into violent fits of passion. But he could control himself and be calm and his wrath did not endure. His charming person, his dignified bearing, his impartial justice, his high sense of honour, his freedom from prejudices, his respectful toleration for all religious sects—Hindu, Muslim or Christian, gained him the affection and confidence of his subjects and the esteem and respect of his enemies.

If Akbar was unlettered (as the consensus of scholarly opinion is)* he was "not uncultured." He loved learned men and real learning, but hated its conceit. His library was well stocked with books procured in and beyond India. They were read to "His Majesty who hears every book from beginning

Akbar's character

Camp life—soldier and general

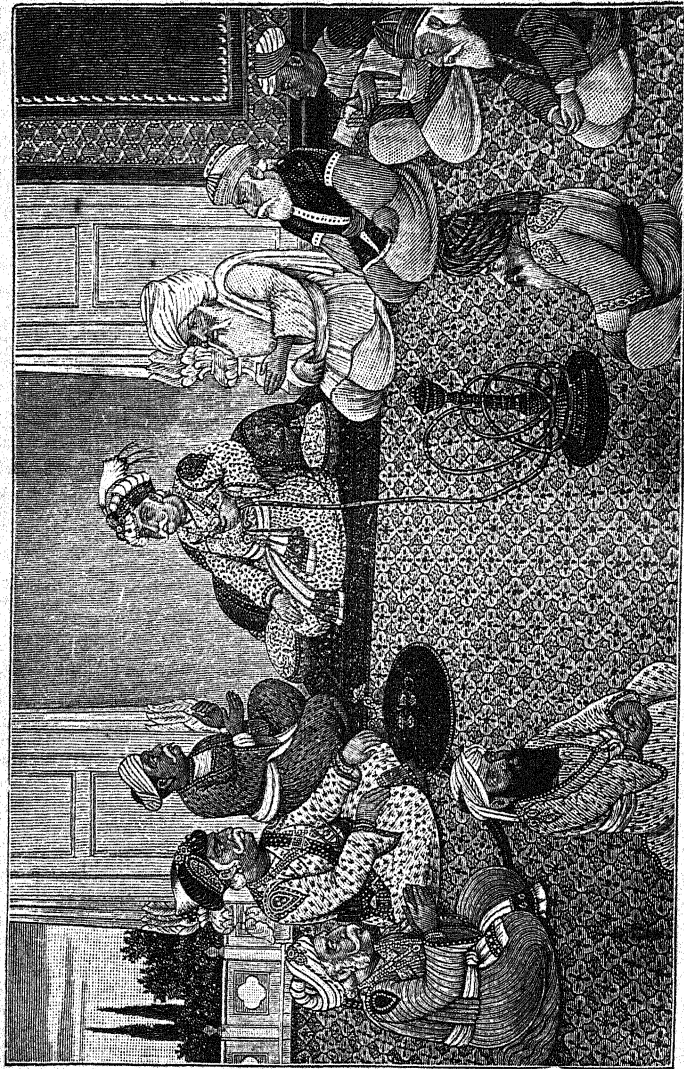
His clemency

Family affection
Cool temperament

Just, impartial, tolerant, popular

His culture

* Journal of the Bihar and Orissa Research Society, Vol. VI, p. 443.



Akbar and his Courtiers.

to the end." The brothers, Faizi and Abul Fazl, exercised a great literary influence on him. "He was well informed on a variety of subjects . . . although he could not read nor write, he enjoyed entering into debate with learned doctors," says Du Jarric. His logical mind thirsted after knowledge. In the *Ibādāt-khānā* which he built at Fatehpur Sikri, he listened to the discourses of Hindu, Jain, Parsi and Christian theologians and had a general knowledge of the principles of their religions. He took deep interest in Hindu philosophy; Badaoni translated for him the *Ramayana* and a portion of the *Mahābhārata*. He rose above all religious prejudices; he was no upholder of priesthood, but a respecter of conscience. He culled principles of all religions and evolved a universal religion, the *Din Ilāhi* or the *Divine Faith* in One God. Din Ilahi This theosophy gave offence to the bigots, and perished with his death.

He thought three centuries in advance of his contemporaries, and proved a veritable modernist in more ways than one. He invented a mechanical device for cleaning guns and improving military accoutrements. His discouragement of *Sati*, and encouragement of the re-marriage of Hindu widows, marriage of girls after puberty, abolition of trial by ordeal and prohibition of slaughter of animals show his advanced ideas of social reforms. He liked European clothes and sometimes dressed himself in a costume of the Portuguese fashion. It is said "that he had even taken a Christian to wife." Like Peter the Great, he introduced shaving of the beard. He looked upon dogs as clean animals. Needless to say that he shocked many Musalmans of that day just as Mustafa Kemal Pasha has shocked some Musalmans by his reforms.

Akbar had the wisdom to discern, as no early Muhammadan kings before him ever had, that the

rule of the foreigner had no more secure foundation than the goodwill of the conquered race. His impartial justice and liberal policy won the hearts of his Hindu subjects on which he built the edifice of his empire.

Death of
Murad and
Danyal

The last days of Akbar were unhappy. Murad (1599) and Danyal (1604) died of drink. Prince Salim was a source of great anxiety to his father, at times he was cruel and bigoted; he hated Abul Fazl for his liberal ideas, and ultimately procured his murder through Bir Singh, the Bundela Chief of Orchha, as he was returning from Southern India. In 1600, taking advantage of the absence of his father who was besieging Asirgarh he rebelled—a bad example to the future Moghul princes who tried to obtain power in the lifetime of their father.

Rebellion of
Salim

Akbar's
death

In 1604, on his deathbed, however, Akbar was reconciled to Salim, pardoned him and declared him to be his lawful successor. Akbar died in 1605.

Accession of
Jahangir,
1605

Salim ascended the throne in October, 1605, under the title of Jahangir. Excessive drinking, which brought his brothers, Murad and Danyal, to an early grave, could not break his strong constitution but made him indolent, and blunted his military ability. It is said that his character was a mixture of opposites, cruelty and kindness, caprice and justice, coarseness and refinement. He was not cruel by nature, although he caused the murder of Abul Fazl and delighted in animal and gladiatorial combats. Examples of his humanity and family affection are not wanting. He was just and sensible. He abolished transit duties. He set up a golden chain of justice with bells, so that complaints of his subjects might reach his ears. He was a man of culture delighting in fine arts,—poetry, painting, music, architecture and books. He wrote an autobiography (*Tuzuk*). Drink, opium and uxoriousness marred all chances of his being a successful ruler.

His character

Prince Khusrav, son of Jahangir by a Rajput princess, a daughter of Raja Bhagwan Das and his first and favourite wife, rebelled against his father, following the latter's example. The handsome prince was popular and was previously supported by his uncle, Raja Man Singh, and Khan-i-Azam (Aziz Koka) who plotted to place him on Akbar's throne in preference to his father. The boy prince, just above his teens, once the rival of his father and now distrustful of him, escaped one night and collected a powerful force at Lahore. The

Khusrav's
rebellion,
1606

Sikh Guru Arjun blessed his unfilial venture by putting on his brow a *tika* (Turki, *Qashqa*, see *Tuzuk-i-Jahangiri* i. 72) as a mark of sovereignty, and for this both his life and property became forfeit. The prince fought bravely, but was taken by stratagem and brought, manacled and submissive, with two accomplices before his irate father who had personally marched against him. Khusrav was given



Guru Arjun,
his execution

Jahangir.

into custody, and his friends enveloped in the skin of a cow and an ass, with the horns of the one and the ears of the other attached, and put upon an ass with their faces to the tail, were paraded through the streets. One's head was cut off and fixed upon the city gate of Agra, and his body was quartered and fixed on poles set up on

Barbarous
punishment
to rebels

the highways as a warning to future rebels. Khusrav was disgraced; fetters were still on him; they were taken off next year at Kabul where the king took with him his captive son; but as he was again implicated in a new conspiracy he was brought back to Agra and deprived of his eyesight. "Thus God chastises, in this life, the children who rebel against their fathers," observes Du Jarric, a remark which may well set both the modern father and child thinking.

Nur Jahan



Nur Jahan.

death of her husband to clear away, and when light came back she became his wife, "the Light of the Palace" (Nur Mahal), nay "the Light of the World" (Nur Jahan).

Her adminis-
tration

The flashing beauty dazzled her dull husband. She was ambitious, intriguing, power-loving. While the king's ambition was "to get a bottle of wine and a piece of meat to keep himself merry," her ambition was to get

Mihirunnisa was born at Kandahar while her distressed father and mother were wending their way from Teheran to Agra. The father found favour with Akbar. The girl was married to Sher Afghan of Burdwan. Sher had to be treasonable and rebellious in order to be killed and to make room for Jahangir. So the Emperor's friend, Qutbuddin, killed him. Jahangir waited for the dark cloud of the tragic

the real control over the state. "She became, in all but name, undisputed sovereign of the empire, the king himself became a tool in her hands." The king joined her name to his on his coins.

She married her daughter by Sher Khan to Jahangir's youngest son, Shahryar, and wanted to get him declared heir to the throne. Khusrav was murdered, Parvez was an imbecile, and Shah Jahan (Khurram) thought that his path to the throne was clear. But Nur Jahan now placed a rival in his path. So when he was commanded to go to Kandahar to fight the Persians, he declined, lest in his absence Shahryar's interests were promoted. He rebelled, but met with continual reverses at the hand of Mahabat Khan and sought safety alternately in the Deccan and Bengal. In 1625 he made his submission to his father.

Nur Jahan's jealousy took no account of the good services previously rendered by Mahabat Khan, the brave Afghan general, and it drove him into revolt. In

1626 he captured the Emperor on the bank of the Jhelum. Nur Jahan courted captivity, and by stratagem freed herself and her husband. Mahabat Khan had to throw himself in the arms of Shah Jahan. Jahangir died in 1627 (28th October).

Shah Jahan was now in distant Deccan. Drink had already killed Parvez (1626). The good-for-nothing (*Na-shudani*) Shahryar was his only rival, who proclaimed himself Emperor at Lahore. Nur Jahan's brother, Asaf Khan, father of Mumtaz Mahal, the famous wife of Shah Jahan, protected the latter's interests and put up Dwar Baksh as a rival faggot

Revolt of
Shah Jahan,
1623



Shah Jahan.

Revolt of
Mahabat
Khan, 1626.

Jahangir's
death, 1627

Accession of
Shah Jahan,
1628

king till his return. In 1628 Shah Jahan came back and put to death all his rivals and was crowned at Agra (February). But his act rebounded on him later in life, for his son, Aurangzeb, kept him in prison till his death and got rid of his rival brothers.

Shah Jahan rewarded Asaf Khan and Mahabat Khan and pensioned off Nur Jahan. He now put down the rebellions of the Bundela Chief, Jujhar Singh, and Khan Jahan Lodi.

Suppression
of rebellions



Mumtaz Mahal.

mother of his fourteen children, died. The Emperor was ease-loving and wishing to be care-free he bestowed his burden upon four sons, giving to each a viceroyalty. Affection to sons bred a fatal policy—fatal alike to him and them. When he fell ill in 1657, the war of succession began. Dara Shikoh, his eldest son, was his favourite and was intended by the Emperor to be his successor. But his liberal views in religion—his interest in the religious literature

His illness
and the war
of succession

Dara Shikoh

Shah Jahan was a devout Muslim and there was a "tinge of intolerance and a bigoted twist" in his religion. But he gave some Hindus high offices in the state—civil and military. His kind and paternal rule brought peace and prosperity to the country and popularity to himself.

With age the Emperor lost his former vigour as a ruler and general. In 1631 his "adored wife," Mumtaz, the

of the Hindus (he caused the *Upanishads* to be translated into Persian), the Sufis and Christians disqualified him as a ruler to the orthodox Muslims. His second son, Shuja, the governor of Bengal, had military ability, but sensual pleasure spoiled the soldier. Murad, the youngest son, governor of Gujarat, was brave and frank; a drinking fool, he was beguiled to his ruin by the astute and diplomatic Aurangzeb—undoubtedly the ablest of all the brothers. A brave soldier and an able general, Aurangzeb had won his spurs in the Frontier and the Deccan. He kept his counsel, and carried out his plans to a successful finish. An orthodox Muslim, he won the support of his bigoted co-religionists. Aurangzeb was successful, orthodoxy triumphed over liberalism, but the rise of the moment hid in it the seeds of the fall.

Dara was at Agra by the bed of the sick Emperor who was supposed to be dying. His brothers pretended that the Emperor was already dead, but Dara suppressed the news. Shuja at Rajmahal, and Murad at Ahmedabad,—each declared himself emperor and struck coins. The wise Aurangzeb did nothing of the kind, but moved cautiously, getting news from Agra through his sister, Roshanara. Meanwhile he got the foolish Murad to agree to the division of the empire “in the name of God and the Prophet.” The solemn agreement and the pious profession of unworldliness of Aurangzeb (whose eyes, he said, were ever turned towards Mecca) threw Murad off his guard. He joined his army with that of Aurangzeb near Ujjain (1658).

Shah Jahan was better now; he sent Jaswant Singh against the combined army which defeated him at Dharmat (15th April, 1658), and marched upon Agra, and when Dara Shikoh met it at Samugarh, eight miles from Agra, defeated him also (29th May, 1658). Sulaiman Shikoh, the son of Dara, and Raja

Shuja

Murad

Aurangzeb

Shuja and
Murad
assume
imperial
styleMurad joins
AurangzebDharmat and
Samugarh,
1658

Jai Singh had already defeated Shuja at Bahadurgarh (February, 1658). When the victorious prince came back, all was over. Samugarh decided the war. Aurangzeb and Murad besieged the fort of Agra and cut off the water supply from the Jumna. The thirsty Emperor wrote a touching letter to his unfilial son, praising the Hindus who *offer water to their dead*, but his son, a marvellous Musalman, caused him *in life* to lament for lack of water. This made no impression upon the son. The fort surrendered on 8th June. The Emperor remained a captive till his death which freed him from misery and indignity (1668). The only silver lining in the cloud is the affectionate service of his beloved daughter, Jahanara, in his captivity.

Death of
Murad, 1661

Shuja's
defeat, 1659

Dara's defeat

His death

Aurangzeb now proceeded to dispose of his brothers—a rueful tale. In a dinner arranged for the purpose, Murad was plied to drink; the drunkard was arrested, then sent to Gwalior, and executed on conviction as a murderer (1661). Aurangzeb personally marched against Shuja and defeated him at Khajwa (January, 1659). Mir Jumla, fury-like, pursued the luckless prince who was driven out of Bengal and disappeared from view in Arakan, being probably murdered with his family by the Maghs (1660).

After Samugarh Aurangzeb pursued Dara through the Punjab and Sind. Dara passed over to Gujarat and found refuge with Shah Nawaz Khan, the governor. But fate was inexorable. He was defeated at Deorai (1659) and was later betrayed by the ungrateful Malik Jiwan, a Baluchi Chief, whose life he had saved. Aurangzeb so basely humiliated Dara that the people wept for him, “men, women and children wailing as if some mighty calamity had happened to themselves.” Aurangzeb got the Ulemas to declare Dara an apostate. Dara was murdered, his head was

brought to Aurangzeb, and his corpse paraded through the streets. Sulaiman Shikoh was captured, imprisoned in Gwalior, and done to death.

Aurangzeb had crowned himself at Delhi on 21st July, 1658, and again on 5th June, 1659, after his victories at Khajwa and Deorai, when he took the title of Alamgir. In 1661 he received embassies from Persia and Bokhara.

Persian
embassy

If the unfilial and unbrotherly crime of predecessors (Jahangir and Shah Jahan) be any justification, Aurangzeb certainly had it. But perhaps there was no way out, fratricidal war was the only remedy; if he had not killed his brothers, his brothers would have killed him. But this is useless speculation. Probably it was also necessary for him to keep his father confined, lest his freedom might provoke risings. But Nemesis works. His sons, Prince Muhammad,

and Akbar, rebelled against him, Shah Alam and Kambakhsh had probably treason in their hearts. In other respects his life was ideal. Simple, frugal, moral, rigorous, he banned arts and letters, music and poetry, drink and pleasure. His puritanism killed the Muse. A sincere and zealous Muslim, he was well read in Islamic



Aurangzeb's
character

Aurangzeb.

theology, and was punctilious in the observance of Quranic injunctions. If flatterers called him a *Zinda Pir*, there was some truth in it. He pleased the bigots, but the bigots were not the whole empire. His intolerance of the Hindus was most shameful. Distrust and suspicion of all sons and daughters, friends and officers, made his heart arid and bare of affection and sympathy. His courage, tenacity, industry (he personally read all petitions), discernment, diplomacy and devotion to duty—all was in vain. He did not keep the nobles in check nor punished them; this laxity weakened the state. "He was the worst ruler imaginable of an empire composed of many creeds and races, of diverse interests and ways of life and thought." If the hearts of the people be the foundation of the fabric of the empire, he undermined that foundation. He was a failure as a ruler. His confession is pathetic: "I came alone and am going alone, I have not done well to the country and the people, and of the future there is no hope." Did coming events cast their shadows before? Had he a presentiment of the impending ruin of the empire?

CHAPTER XIX

MOGHUL POLICY

ONE of the causes of the failure of the civil administration of the Muhammadan rulers of the pre-Moghul period was their intolerant policy towards their Hindu subjects. War and conquests left little time for Babar and Humayun to organise the state and display administrative genius. Sher Shah's attitude towards Hinduism was not contemptuous sufferance, but respectful deference, it received due recognition in the state. He so far respected the feelings of his Hindu subjects that at caravanserais separate quarters were provided for Hindu travellers and Brahman attendants employed to look after their needs. He did not allow the Muhammadan soldiery to oppress the Hindu peasantry.

Religious
policy

Babar and
Humayun

Sher Shah

The predecessors of Akbar spread their religion by the sword. The orthodox Muslims round Akbar scorned the Hindu religion. Akbar rose above orthodoxy and risked their scorn. Humayun renounced his faith and saved his life and kingdom (he became a Shiah); Akbar renounced his faith and built up an empire. His leaning towards Shia-ism kept him above narrow Sunni orthodoxy. Like his great contemporaries, Henry IV of France and Elizabeth of England, he ushered in a new era of religious toleration. A Hindu Rana protected his birth; he himself experienced the fidelity and devotion of Hindu princes and their nobility of soul. Without distinction he employed Hindus and Muhammadans. He abolished the pilgrim

Akbar

tax on the Hindus; he sacrificed revenue rather than wrong their conscience. He abolished the long-existing *Jizya* or capitation tax that humiliated and tyrannised them. He shrank from insulting them in the name of religion which contravened the true spirit of Islam. He served the true interests of the Hindus by discouraging the horrible practice of *Sati* (the burning of the Hindu widow on the funeral pyre of her husband), and encouraged the marriage of girls after puberty and the re-marriage of widows. He formed marriage alliances with the Hindu Rajput princes. He allowed his Hindu wives to worship their gods. He studied Hindu philosophy.

Jahangir

The ostensible cause of Sikh Guru Arjun's death was his encouragement of the rebellious prince, Khusrav, but the real cause was the *religion* of "the false prophet." Sir J. N. Sarkar remarks¹ that "the Moghul Emperor like all other Islamic sovereigns . . . had to be the missionary, defender and agent of the creed of a section of their subjects." This is only true of Akbar's successors. "No one can suppose," says Malleon,² "that his successor, Jahangir, had he followed Humayun, could have conciliated and welded together the divided territories he would have inherited or conquered." His passionate and bigoted character would have rendered the task impossible.

Shah Jahan

Revival of orthodoxy and reactionary religious policy mark the reign of Shah Jahan. He was an orthodox Sunni; he gave up the system of solar years and introduced lunar years—that shows his extremism. Religious toleration was not permitted; Shiahs, Hindus, Christians—in short, all non-Sunnis—were persecuted.

¹ *The Moghul Administration** (Patna University Readership Lectures), page 14.

² *Akbar, (Rulers of India Series)*, page 260.

If Shah Jahan was zealous, Aurangzeb was fanatic. Aurangzeb
 "For religion he persecuted the Hindus . . . for religion's sake he waged his unending wars in the Deccan, not so much to stretch wider the boundaries of the great empire as to bring the law of the heretical Shiah within the dominion of orthodox Islam."¹ For Islam he could die, Islam guided his life. He stopped practices that remotely suggested idolatry; a sect of Hindus seeing probably in the king a god would not eat and drink till they saw the Emperor in the window of interview (*Jharokā-i-darshan*); Aurangzeb stopped it. Hindu temples were destroyed; the Visvanatha temple at Benares and Kesavadeva temple at Mathura were pulled down. The hateful *Jizya* was revived, the Hindus were dismissed, their fairs stopped; they had to pay duties at a higher rate, they were subjected to many other indignities. Change of religion only could bring them honour and preferment. He "ran atilt against every Hindu sentiment." He lost the goodwill of subjects, he lost the empire. He destroyed the integrity of Akbar's glorious edifice.

"Tod relates how earlier in his reign Humayun became the knight of the princess Karnavati of Chitor (his dear and virtuous sister), and pledged him to her service. That service he loyally performed." But when this widow of Rana Sanga sent her *rakhi* (bracelet) to her knightly brother to save Chitor, then (1534) besieged by Bahadur Shah of Gujarat, the "brother's" chivalry to the Rajput lady paled before his chivalry to a fellow-Musalman—his deadly enemy. Humayun looked on while his enemy's guns battered down Chitor and the Rajput ladies saved their honour by rushing on the swords of their husbands and fathers.

Akbar conciliated the Rajputs and "attached them

¹ Lane-Poole, *Medieval India*, pages 359-60.

to his throne." He practically treated them as equals. He married the daughter of Raja Bihari Mall of the house of Amber (Jaipur), and gained the friendship of his son, Bhagwan Das, and his nephew and adopted son, Man Singh, both excellent generals, who were rewarded by a *mansabdari* of 5,000. "The marriage symbolised the dawn of a new era in Indian politics . . ." Prince Salim, his son, married the daughter of Bhagwan Das; she was his first and favourite wife, the mother of the luckless Khusrav. The prince also married a



Pratap Singh.

daughter of the Raja of Jodhpur, their son became the Emperor Shah Jahan. The Rajputs became "at once the props and ornaments of the throne." Bhagwan Das, Man Singh, Todar Mall and Birbal were his intimate and faithful friends and servants.

Rana Udai Singh of Mewar, proud of his descent, refused the matrimonial alliance as a degradation. He protected Baz Bahadur, the fugitive king of Malwa. Akbar attacked Chitor (1567). The unworthy son of

Rana Sanga fled to the hills leaving the defence of Chitor to the brave and heroic Jaimall and Putta. But their death could not avert the fall of Chitor and the terrible carnage that Akbar ordered as a lesson to resisters.

Fall of Chitor,
1568

Submission of
Rajput
princes

Ranthambhor capitulated next year (1569). Kalinjar followed suit. The chiefs of Bikaner and Jaisalmer proved their loyalty by marrying their daughters to Akbar.

The unworthy Rana of Mewar was succeeded by

Rana Pratap Singh (1572), the great champion of Rajput freedom. "Patriotism was his offence." Its flame ever kindled his stout heart and made him brave cheerfully his privations. His own kindred were against him, his noble pride offended them. But unequal odds could not freeze his heart; he struggled on. Man Singh met him at Haldighat (Gogunda); he fought bravely but lost the day; he nearly lost his life. Once safe he returned to the fray, and would not accept defeat. His exertions bore fruit, he recovered all Mewar save Chitor. Chitor was on his lips at the moment of his death. Well might he cry with Pitt the Younger, "Oh my country! How I leave my country!"

Haldighat,
1576

Akbar's conquest of Rajputana may be defended. He conquered that he might produce union, he dreamt of a united empire. "Akbar did not conquer in Rajputana to rule in Rajputana. He conquered that all the Rajput princes, each in his own dominions, might enjoy that peace and prosperity, which his predominance never felt aggressively secured for the whole empire."¹

Amar Singh, son of Rana Pratap, had not the ability of his father. He was defeated in 1614; his submission satisfied Jahangir.

Jahangir

In 1628 Shah Jahan crushed the rebellion of Jujhar Singh, the Bundela Rajput, son of Bir Singh Deva, who had murdered Abul Fazal at the instance of Prince Salim. The Rana of Mewar was rebuked for re-fortifying Chitor (1654).

Shah Jahan

The influence of the Rajputs at the Imperial Court was gradually waning. We have seen that Raja Jai Singh and Raja Jaswant Singh were Dara's friends and won and lost for him. The one hailed the coming

¹ Malletson—*Akbar*, page 184.

Aurangzeb

man, the other "buried his hatchet" and followed the example. But Aurangzeb did not trust them. He found in Raja Jai Singh, friendly to Shivaji, an obstacle to his religious policy, and removed him by poison (1667). Jaswant was the remaining thorn, a possible champion of Hinduism, and even one of his less orthodox successors. Marwar must be taken so that his policy of the conversion of Hindus might go forward unimpeded. Indeed the *Jizya* aimed at this object of "forcing the Hindus to become Muhammadans." Aurangzeb sent the Raja to distant Jamrud in the Khyber Pass where he died in 1678. He forthwith annexed Marwar; he sought to educate Ajit, a posthumous son of the Raja, as a convert. "The Rajputs' loyalty and pride alike forbade such ignominy to their hereditary chiefs." They indignantly repudiated the *Jizya* and rebelled. The brave and patriotic, Durgadas, "flower of Rathor chivalry" rescued the prince and the Ranis by daring and diplomacy, and brought them safely to Jodhpur (23rd July, 1679). Aurangzeb defeated the Rajputs and pillaged Jodhpur. He threw down temples and raised mosques on their sites.

Rajput revolt,
1679

Durgadas

Raj Singh

Aurangzeb's menace to the Rajputs held them together. Rana Raj Singh of Mewar, to whom Ajit's mother, a Sisodia princess, was related, now joined the Rathors. On the approach of Aurangzeb with a large army to invade Mewar, the Rana denuded the plains of all provisions, as the Muscovites did in the case of Napoleon more than a century later, and retired to the security of the hills. In iconoclastic fury Aurangzeb razed to the ground more than 300 temples in Udaipur, Chitor and Jaipur. The Rajputs, like Shivaji's Marathas, resorted to guerilla tactics. The army of Aurangzeb's fourth son, Prince Akbar, was surprised and lay "motionless through fear." Stung

at his failure Aurangzeb sent another son, Azam, to Chitor. Enraged at this Akbar rebelled against his father and sought with the help of the Rajputs to wrest the throne. He even proclaimed himself Emperor. But the father was too astute for his son, and bred suspicion in the Rajputs by means of a forged letter which he manœuvred to fall in their hands. The Rajputs grew lukewarm, but soon discovered the Emperor's trickery. But Akbar lost his chance; he had to flee from his father's vengeance to the hospitable court of the Maratha king, Shambhuji and six years later left India for Persia.

**Akbar's
rebellion**

The weary Aurangzeb made peace with the Rana's son and successor, Jai Singh, who purchased exemption from *Jizya* for cession of a few districts. He had now to turn to the Deccan. For fifty years Marwar fought the Moghuls; the guerilla tactics of the Rathors under Durgadas harassed them, who tired of swinging between Marwar and the Deccan, at last purchased peace by paying *chauth* to the Rajputs. Ajit Singh was finally recognised by Bahadur Shah as the Rana of Marwar (1769).

**Peace with
Mewar, 1681**

The disastrous religious policy of Aurangzeb converted Rajputs, the props of Akbar's empire, into engines that undermined it. "Aurangzeb had to fight his southern foes (in Deccan) with the loss of his right arm."

Meanwhile a new power had arisen in the south—the Marathas. It is true, "they had never made any mark in history before the reign of Shah Jahan." The root works in the soil hidden from the vision,—the future Maharashtra lay in its past. They were the Ratthikas and the Rashtrakutas of the ancient and mediæval times. Their geography made their history. Their unyielding rock yielded safety though not food, a sturdy character though not easy plenty.

**Maratha
relations
Rise of
Marathas**

**Their
character**

"Nature compelled them to develop self-reliance, courage, perseverance, a stern simplicity, a rough straightforwardness, a sense of social equality and consequently pride in the dignity of man as man." Their saints, Eknath, Tukaram and Ramdas, threw down the walls of separation—distinction arising from birth, caste, or priesthood. They taught the equality of man, the levelling law of love, an inspiring ideal for the agricultural Marathas. The renaissance was the people's movement and made the people a nation. With Shivaji Maharaj as their leader they mused on the past glory of Vijayanagar, and the dream of a Hindu empire never deserted them.

Shivaji

While Aurangzeb was kept busy with his fratricidal war and occupations on the north, the Maratha hero was gathering strength in the south. Beginning an alliance with the Moghul empire against their common enemy Bijapur, he gathered a strength against it that ultimately shook its foundations. His dramatic appearance at Poona abruptly reduced the Moghul glee of success to a doleful wail. The loss of Shayista Khan's thumb and his son was small; the loss of the prestige of the Great Moghul was great (1663). Twice Shivaji sacked Surat (1664 and 1671); his horsemen went into Khandesh and even defeated a Moghul army in the open field. The northern Narbada offered him no barrier, southern Konkan lay at his feet. If Bijapur was a training school in his youth he schooled Bijapur in his maturity. Against it he now joined Golconda (1677) as he joined the Moghuls before. Jinji (1677) and Vellore (1678) fell to him, his father's estates returned to him. Shivaji was a great champion of Hinduism. When Aurangzeb revived *Jizya* (2nd April, 1679), Shivaji wrote a strong letter of protest to him. The next year Shivaji died (1680).

The buffoonish and dissipated Shambhuji was the unworthy son and successor of his great father. He was not the person who could help the rebellious Prince Akbar in his ambitious project of getting the crown of his father, though the alliance made Aurangzeb anxious. His general surprised the "merry monarch" at Sangameshwar, and brought him captive to the Emperor who put him to death after horrible torture (11th March, 1689). His forts and his family were then captured by the Moghuls; his son, Sahu, was brought up in the Moghul harem. His brother, Raja Ram, fled to Jinji. For the moment the Maratha power seemed to have come to an end. Aurangzeb "had accomplished a military occupation not merely of the Deccan, but of the whole peninsula, save the extreme point south of Trichinopoly and the marginal possessions of the Portuguese and other foreign nations. Military occupation, however, was not enough; he would make the southern provinces an integral part of his settled empire, as finally and organically a member of it as the Punjab or Bengal. With this aim, he stayed on and on, till a hope and will unquenchable in life were stilled in death."*

Shambhuji

Sahu

Raja Ram

Relations with the Sikhs and other religious sects.

The anti-Hindu policy of Aurangzeb brought him into conflict with a number of religious sects. The raising of a mosque on the ruins of a Hindu temple at Mathura set ablaze the fury of the Jat peasantry (1669). They rose under Gokal Jat, and killed the offending foudar, but the rising was ruthlessly put down. Their discontent smouldered through the whole of Aurangzeb's reign, and though they were suppressed from time to time; they nursed the revenge,

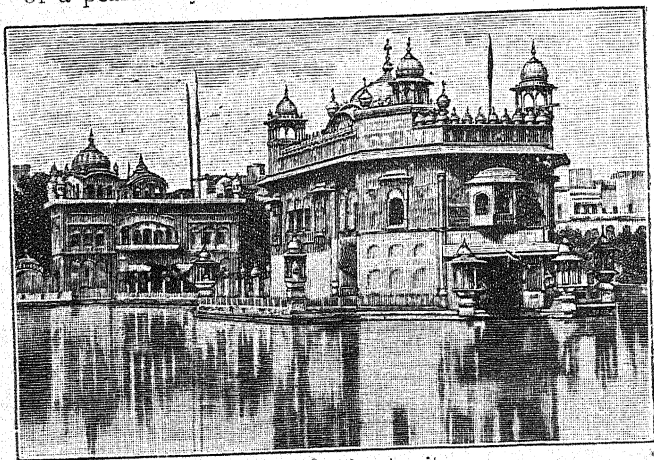
Jat rebellion,
1669-85

* Lane-Poole—*Aurangzeb*, pp. 189-90.

Raja
Chhatrasal,
1671

Satnami
rebellion,
March, 1672

waited for the day of reckoning, and, when it came, had their share in the demolition of the Moghul empire. Raja Chhatrasal, the Bundela Chief, was inspired by Shivaji, championed Hinduism, obtained victory over the Moghuls and "expanded his principality." The *Satnāmis* (believers in the good name of God)—a sect of Hindu devotees, plying small trade and agriculture but possessed of much self-respect, resisting with arms wrong or oppression, rose in Narnol and Mewat as a protest against the killing of a peasant by a soldier, but were subdued.



Golden Temple, Amritsar.

The Sikhs

Guru
Ramdas

The Sikhs also made a strong protest. The story of their origin will be told in another chapter. It appears that Guru Ramdas was esteemed by Akbar and obtained from him a grant of land where he founded the city of Amritsar, the lake and Golden Temple of which are famous. The fifth Guru Arjun was in sympathy with the rebellious prince, Khusrav, and, was executed by Jahangir (1606), who began to

molest the sect. In exasperation and self-protection the Sikhs formed themselves into a military guild under Arjun's son, Hargovind. The latter served in the army of Jahangir, but was kept captive for twelve years. He was released by Shah Jahan in 1627; revolted against him, but was defeated. His son, Teg Bahadur, the ninth Guru, resisted Aurangzeb's policy of conversion of the Hindus to Islam, and his destruction of Hindu temples. He was brought to Delhi, and on his refusal to change his faith he was murdered (1675). He gave his head but not his faith (secret: *Sir dia sar na dia*). Teg Bahadur's son, Guru Govind, built up a militant sect by reforming his religious fraternity. He organised an army, built forts and vowed to destroy the Moghuls. From 1695 he fought them, but though gaining temporary success was ultimately defeated. His sons fell into the enemy's hands and were executed. He fled and was pursued by "the imperialists," whom he defeated at Muktesar. Aurangzeb softened and promised him an honourable reception if he came to him. The Guru proceeded to the south, but received the news of the Emperor's death (1707).

Hargovind

Teg Bahadur

Guru
Govind

THE DECCAN POLICY

Nature has divided India into two parts—north and south, Hindusthan and the Deccan (*Dakhan, Dakhin*). The Nerbudda and the Satpura and the Vindhya form the dividing line—her warning to sovereigns not to cross this border. The rich and fertile Deccan ever offered an irresistible temptation to the invader. But a wise king was content with the Nerbudda as his southern boundary.

The Deccan

"To conquer the Deccan was another phrase for risking the loss of Hindusthan, for he who invaded the southern people who dwelt between the ghats was

Her fatal
charm

in danger of teaching them the road to the north." Aggression from the north was met by aggression from the south. Each was perilous. If the Moghul empire perished in the Deccan, the Maratha empire perished in Hindusthan.

Babar and Humayun were too busy in the north to cast their eyes on the south. "Akbar was too wise to meddle seriously in Deccan politics. All he wanted was to secure himself against invasion from the south." The lure of the Deccan was the ruin of Aurangzeb.

Akbar wanted a united empire, he could not allow "an empire within an empire," patches of independence. He conquered Rajputana. He wanted Gujarat and the Deccan to reach the seas. If he could have dislodged the Portuguese, India would have had a different history.

After settling his affairs in the north Akbar turned towards the Deccan. There were four prominent Muslim states, *viz.*, Khandesh, Ahmadnagar, Bijapur and Golconda. He tried to secure by diplomacy their recognition of his suzerainty. Only Khandesh acknowledged it. Prince Murad and Abdur Rahim besieged Ahmadnagar which was heroically defended by Chand Sultana, dowager queen of Bijapur, and daughter of Husain Nizam Shah, king of Ahmadnagar. By a treaty (1596) Berar (annexed by Ahmadnagar in 1574) was ceded to Akbar, and the king accepted his suzerainty. But Ahmadnagar violated the treaty, and war was renewed. The Moghul guns boomed again; but Chand Bibi was no longer there to defend the city; intrigue brought about her murder. The city was stormed in 1600, and a great part of Ahmadnagar became Moghul. Akbar on his way had taken Burhanpur, the capital of Khandesh (1599). Through bribery and treachery he got Asirgarh (1601), its strong fortress. Malik

**Akbar's
Deccan
campaign,
1595**

**Invasion of
Ahmadnagar
Chand
Sultana**

**Cession of
Berar, 1596**

**Second
invasion, 1600**

**Asirgarh
taken, 1601**

Ambar, an Abyssinian minister, restored the fortunes of Ahmadnagar in 1610 by repudiating the formal annexation. By his wise revenue reforms he strengthened the state. Jahangir feebly conducted the war for ten years; but he was kept at bay by Ambar's Maratha troops. When in 1616 Prince Khurram came, the fort of Ahmadnagar was surrendered to him and for this he got the title of Shah Jahan from his father. Malik Ambar was defeated in 1620. After his death his abject son, Fateh Khan, sold Ahmadnagar into slavery till it was annexed by Shah Jahan in 1633. Shahji Bhonsla ineffectually tried to revive the family.

Jahangir's
war, 1610-20

Annexation of
Ahmadnagar,
1633

Shah Jahan was an orthodox Sunni and felt it his religion to exterminate the rulers of Bijapur and Golconda who were Shiah. Both these had to submit, Golconda paid an annual tribute; Bijapur became a vassal in exchange of a portion of Ahmadnagar, and agreed not to attack Golconda (1636). Aurangzeb, then in his eighteenth year, was appointed viceroy of the Deccan. Dara's jealousy was too much for his self-respect; he resigned his viceroyalty but was formally dismissed by his father for having become a fakir. He became, however, governor of Gujarat in 1645 and after service in the north-west frontier returned to the Deccan in 1653. After strengthening the finances by a wise revenue system with the aid of Murshid Quli Khan he launched out on a *jihad* against the Shiah kings of Bijapur and Golconda. The latter's minister, Mir Jumla, was a wealthy Persian trader who, by his talents as an administrator and a general (he conquered the Carnatic) and his fabulous wealth obtained from destruction of temples, had a great ascendancy at court. When the iconoclast fell out with his alarmed master he naturally got the protection of Aurangzeb, who, in demand of the

Shah Jahan

Aurangzeb

Mir Jumla

Pretext for
war with
Golconda,
1656

**Fall of
Bijapur and
Golconda**

redress for his new ally, the wronged minister, besieged Golconda. Shah Jahan intervened, and the king made a treaty with him, paying arrears of tribute and ceding Ramgir. At the peremptory order of the jealous Emperor, the son withdrew to Aurangabad. But Mir Jumla, who received a command of 5,000 and was made prime minister, was a secret agent of Aurangzeb; he induced Shah Jahan, by argument and present of the famous *Koh-i-nur* diamond, to let him pursue a rigorous Deccan policy. Bijapur was unrighteously invaded, the plea being that the king was not the son of the late ruler, but at the intervention of Shah Jahan again, was saved, paying an indemnity and ceding much territory (1657). The war of succession and consequent events gave a respite to the Deccan for 25 years, after which Aurangzeb was back again in the south. The power of the Marathas had grown rapidly at the expense of the two kingdoms; they took the best forts of Bijapur. Golconda "hardly counted in the politics of the Deccan." Aurangzeb came to Ahmadnagar on 13th November, 1682, "full of ambitious hopes, little knowing he had come to bury his empire and himself." Bijapur ultimately was besieged in 1685 and it capitulated in 1686 (12th September). Golconda fell through bribery and treachery of Abdullah Pani (1687) and was annexed. The Adil Shahi and Kutb-Shahi dynasties came to an end. Aurangzeb pushed his territories to Tanjore and Trichinopoly. The exhausted Moghul army was further bled by the new Maratha power.

It is said that if Aurangzeb made friends with the Deccan sultanates, he could have with their aid resisted the Marathas. Facts, however, preclude theorising. There could be no peace between the Sunni executioner and the Shiah victims—a fact which both understood. With Aurangzeb "it was the beginning of his end."

Anarchy, hostility, defiance of authority, mutiny, bankruptcy and corruption in administration preyed upon the aged Emperor. "The Deccan ruined him."

FRONTIER AND TRANS-FRONTIER POLICY

If India is to be safe, her gates must be well guarded. The frontier hill tribes of the Uzbegs and Yusufzais were a menace to Kabul. His grandfather's first footing and kingdom, the scene of many vicissitudes of fortune between his contending father, Humayun, and uncle, Kamran, Kabul was dear to Akbar. It was taken from his rebel brother, Mohammad Hakim Mirza (1581), and annexed to the empire (1585-86). The Uzbegs had threatened Kabul in 1587; the situation being grave, Akbar himself set out with an army. A force under Bhagvan Das went to conquer Kashmir, a second to chastise the Baluchis, and a third, the Yusufzais. Sind and Kandahar were annexed in 1595. The integrity of Akbar's empire in Northern India was thus achieved.

Inspired by Shah Abbas, the great ruler of Persia, the Persians attacked Kandahar in 1606, but finding opposition (1607) retreated. The Shah's professed friendliness did not disarm the suspicion of Jahangir, who posted a strong garrison at Kandahar. But the Shah attacked and took Kandahar in 1622. Shah Jahan, jealous of Nur Jahan's intrigues in his absence, refused to proceed thither, though ordered by his father.

The prosperity of his reign and flattery of his courtiers turned Shah Jahan's head; "he dreamt the vainest of vain dreams." He dreamt of Trans-Oxiana—of his ancestor Timur's territories, of the heritage of Babar—of Samarkhand, Balkh and Badakshan. Kandahar stood on the road between Central Asia and India, a strategic point of

Kabul

Uzbegs,
Baluchis and
YusufzaisSind and
KandaharLoss of
Kandahar,
1622Central
Asiatic
policy of
Shah Jahan

Gain and loss
of Balkh and
Badakshan

Loss of
Kandahar

Afghan rising

great importance, commanding trade and commerce. With the example of Babar (who secured Kandahar in 1522), Humayun (who captured its fort in 1545), and Akbar (who recovered it in 1594), to animate him, he undertook its recovery. Gold won the disloyal Persian, Ali Mardan; he betrayed his master, the Shah, and sold the fort to his new master, Shah Jahan (1638). Prince Murad then took Balkh and Badakshan in 1646. Next year Aurangzeb reached the field, he fought nobly and inspired the Moghul army, worn out by the "Cossack" tactics of the enemy, but failed to retain the possessions (1645-47). The Shah attacked Kandahar again; the fort capitulated (February, 1649). Aurangzeb arrived too late. A final but infructuous attempt was made by the princes, Dara and Aurangzeb (1652-53), to recover it. Kandahar was lost to the Moghul empire. Loss of prestige, men and money without the addition of an inch of territory was the fruit of the fatuous war. The Central-Asian policy of Shah Jahan was a colossal failure. "Such is the terrible price that aggressive imperialism makes India pay for wars across the north-western frontier."

During the reign of Aurangzeb the rising of the Yusufzais was suppressed (1667). In 1672 Jaswant Singh was sent to the Afghan outpost at Jamrud. In that year the Afridi revolt dealt a great blow to the Moghul soldiers who were slain in great numbers or captured and sold as slaves. An Afghan rising (beginning with the tribe of Khataks) brought (1674) Aurangzeb to the scene. He subdued the rising and returned (1675). By 1678 there was a calm. The frontier rising gave time to Shivaji to sweep like a tornado in the south and win a dazzling triumph.

Mir Jumla, governor of Bengal, after Shuja's flight, conquered Assam and Cooch Behar, but

retreated when the rains set in, being attacked by fever and the enemy. The disaster was too much for him, he died soon afterwards. Shayista Khan succeeded him. He repelled the attack of the Arakanese and the Portuguese pirates. He forced Arakan to cede Chittagong to Bengal.

Eastern
Frontier

Aurangzeb's Central-Asian policy was one of cordiality and exchange of friendly embassies with Arabia, Persia, Balkh, Bokhara and Kashgar. Dilras Banu was his Persian wife; Mir Jumla was his Persian ally. But later on danger came from Persia. Again and again history has shown that the wealth and weakness of a country prove its bane. It was the case with India. The Moghul military system was inefficient, the frontier was in chronic rebellion, the persecuted Jats and Sikhs were nursing revenge, the pride-wounded Rajputs were sulking, the nimble Marathas were turning from their spoils in the south to those of the north. Persia was casting her wistful glances on distracted India. When she was free from her own internal troubles she struck, and India lay bleeding and prostrate at the feet of her Nadir Shah.

Aurangzeb's
policy

POLICY TOWARDS EUROPEANS

In 1578, Akbar received a non-Jesuit priest from Bengal, Father Julianus Pereira. He treated with kind politeness the Jesuit priests, *Padre* Rodolpho Aquaviva, and *Padre* Antônio Monserrate, who came from Goa (November, 1579) to Fatehpur Sikri. He held the famous religious discussion with the former in the *Ibādatkhānā* at Fatehpur Sikri. He caused the New Testament to be translated into Persian. Three missions were received by him (1580, 1590 and 1595). Monserrate wrote a history, the *Mongolical*.

Jesuits

To win the support of Muslims for his throne Jahangir became lukewarm to the Jesuits at first, but

Hawkins,
1608-11

Sir Thomas
Roe, 1615-18.

Capture of
Hughli, 1632

English
factories at
Hughli
and
Kasimbazar
(1650-51)

later on showed them favour and allowed them to retain their churches at Agra and Lahore. He even allowed his palace walls to be decorated with the pictures of Christian saints. But when the Portuguese looted the cargoes of his ships, he closed the churches and imprisoned Father Xavier. In 1608, Captain William Hawkins came with a letter from James I, and soon rose high in the favour of the Emperor who saluted him as "Inglis Khan," made him his boon companion and even obliged him to marry an Armenian to cook his meals for him lest he were poisoned. The grant of a commission for an English factory at Surat was subsequently revoked, due to Portuguese intrigue. He left the court in 1611. In 1615, Sir Thomas Roe, an educated and polished courtier with diplomatic experience, came as an ambassador of James I to conclude a commercial treaty and was courteously received by Jahangir at Ajmer. He obtained a *firman* for the English to trade at Surat. He gives a vivid picture of the court. His chaplain, Edward Terry, also wrote an account.

Shah Jahan, an orthodox Sunni, had no toleration for the Christians. Besides, the slave-trading Portuguese forcibly converted the Hindus and Muhammadans to Christianity. They gave great offence to Mumtaz Mahal, also very orthodox, by seizing two of her slave girls at Hughli (where they had a factory). In a rage the Emperor ordered a wholesale demolition of their settlements in Bengal. His governor, Kasim Khan, captured the town in 1632, and destroyed their fort and factories. But the Emperor was well disposed towards the English. He allowed them to trade and build factories at Hughli and Kasimbazar. An English physician, Gabriel Boughton, cured the burns of Jahanara, Shah Jahan's daughter, and got for the

English permission to trade in Bengal. Shayista Khan levied local dues on their goods (1685). On their resistance Aurangzeb seized their factories at Hughli, Surat and Masulipatam and drove out the factors (1688) but later on relented, allowed Job Charnock to return to Hughli (October, 1690), and gave him a *firman* for settlement of a factory at Sutanati (which became the foundation of the future capital of India), which they fortified in 1696, and named Fort William in 1700 after King William III. Azim-us-Shan allowed them to purchase Calcutta, Sutanati and Govindpur.

English
factories
seized

CHAPTER XX

THE MOGHUL STATE AND ADMINISTRATION *

The State-
military

By origin and nature it was essentially a military state and retained to the last its military character. Even civil officers, such as judges of Canon Law, superintendents of posts, excise or customs, higher grade clerks and accountants, were nominal *mansabdars* (commander of horsemen), paid by the *Bukhshi* or military pay master. Jahangir promised to make William Hawkins "a *mansabdar* of 400 horse with an allowance of £3,200 a year."

Despotic

The state took its colour from the race and creed of its sovereigns and was a compromise with the older native system—the Perso-Arabic system in Indian setting. It was a highly centralised autocracy. There was no constitutional check on the absolute monarch, who was also the supreme general. He had no *regular* council of ministers, though he had an advisory body. The Moghul government was, therefore, a one-man rule, and Aurangzeb, like his contemporary, Louis XIV, was really his own prime minister. It was *L'état, c'est moi* with him. He was the head of church and state alike. The Crown was the motive power of the entire machinery, no practical initiative being left to the people. Huge correspondence was a striking feature, it was a *khagazi raj*, a paper government.

* The general observations are mainly based on Sir J. N. Sarkar's *The Moghul Administration* (Patna University, 1920).

Despotism ran through the whole gamut of government—central and provincial. From Sir Thomas Roe's *Journal* we learn that "there was no written law for the country, and the king ruled by his word. The country was divided into provinces, but the imperial supervision was lax, and the provincial governors behaved as despots."

The state let the village alone and made no contribution to social progress or economic development of the people, or promotion of art or literature (except for the Emperor's gratification). The village was left to its private enterprise for these things, and thus it enjoyed a parochial self-government rather than local autonomy.

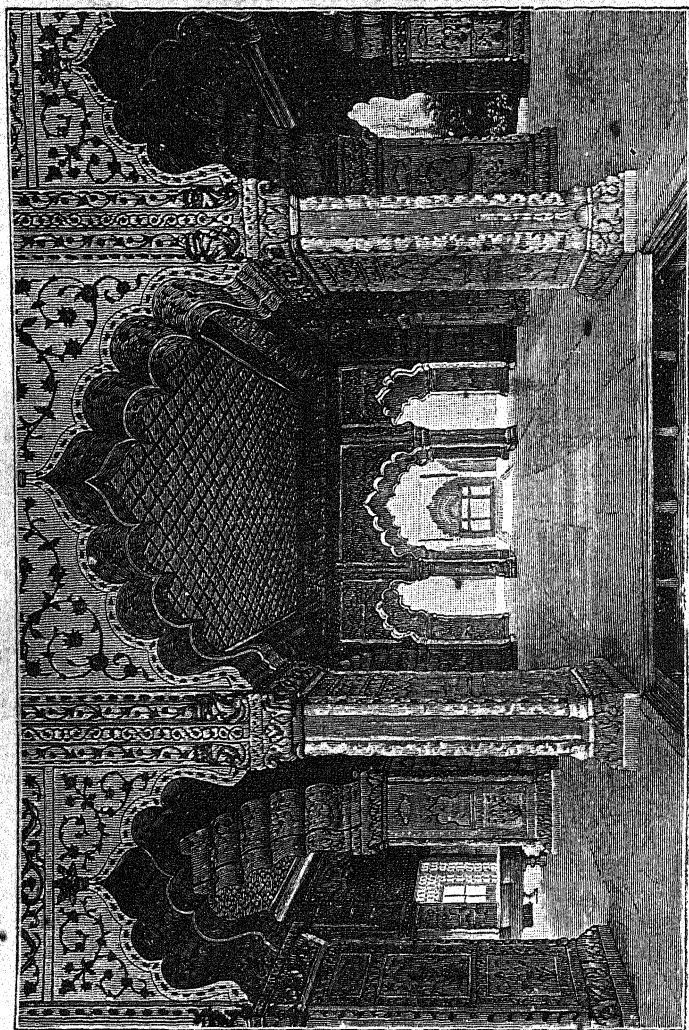
The maintenance of law and order was the weakest point in the Moghul government. The state indeed protected the country from foreign invasion, but it did no *effective* policing which was left to the village chowkidars paid out of the village revenue. The foudjar, who concerned himself mainly with the defaulting or rebellious zemindars and notorious malefactors, exercised a vague supervision.

The judicial system was crude and insufficient. Of course the king, following the immemorial Eastern tradition, made public appearance or gave *darshan*, and sat on the throne of justice till mid-day in the *Diwan-i-Khas* (Hall of Private Audience), trying cases. The room was filled with the law officers of the Crown, the judges of Canon Law (*qazis*), judges of Common Law (*the adils*), *muftis*, theologians (*Ulemas*), jurists, superintendent of the law court (*darogha-i-adalat*), and the *kotwal* or prefect of the city police. Such a personal system proved too meagre a machinery for doing justice. Jahangir's Golden Chain may captivate our fancy ("it is not on record that anybody was hardy enough to pull the

Village let
alone

Law and
order

Justice



Diwan-i-Khas, Delhi.

MOGHUL STATE AND ADMINISTRATION 177

bell") but to us moderners its inefficiency is quite patent. There was no organised graded law-court as we have to-day. Provincial justice was also meagre. People settled their differences by means of *panchayat* and arbitration.

Like the early Muhammadan conquerors, the Moghuls kept intact the old *land-revenue* system of the Hindus, and employed them as revenue officials. Regarding the source of income an attempt was made to adjust the actual practice to the theory of the Common Law. The entire revenue system of the Moghul empire, as it was developed in the eighteenth century, was the resultant of two forces—the time-honoured Hindu practice and the abstract Arabian theory.

Revenue
system

The peasant received no return from government for the revenue he paid. He was heavily oppressed by extortionate revenue collectors, especially of the lower grade. Various *abwabs* or illegal exactions reduced him to bare subsistence. These were of course condemned by the Emperors who often issued assuring proclamations in protection of the ryot and dismissed rapacious revenue collectors. Sir J. N. Sarkar gives an illustration of Shah Jahan's justice and liberality to the peasantry. Aurangzeb abolished the unjust *rahdari* (transit) exaction.

Peasantry

This sombre picture is confirmed by Roe, who describes "the squalor and misery of the peasantry, the insecurity of the public highways, and the general inefficiency of the local administration. Corruption was prevalent and the highest officers of the state were not above reproach."

Their misery

The Moghul State was imperialistic. Akbar wanted a united empire; the kingdoms that did not acknowledge his suzerainty were conquered. He conquered and annexed for nearly half a century. He

Imperialistic
State

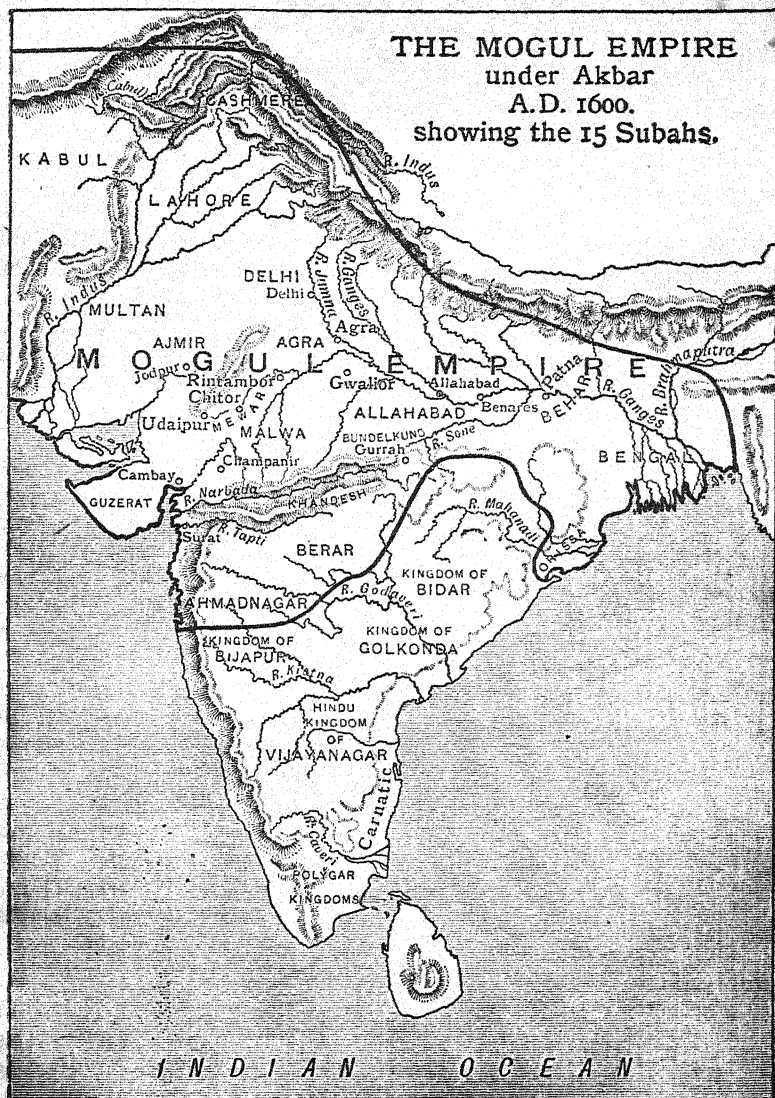
**Akbar's
Conquests**

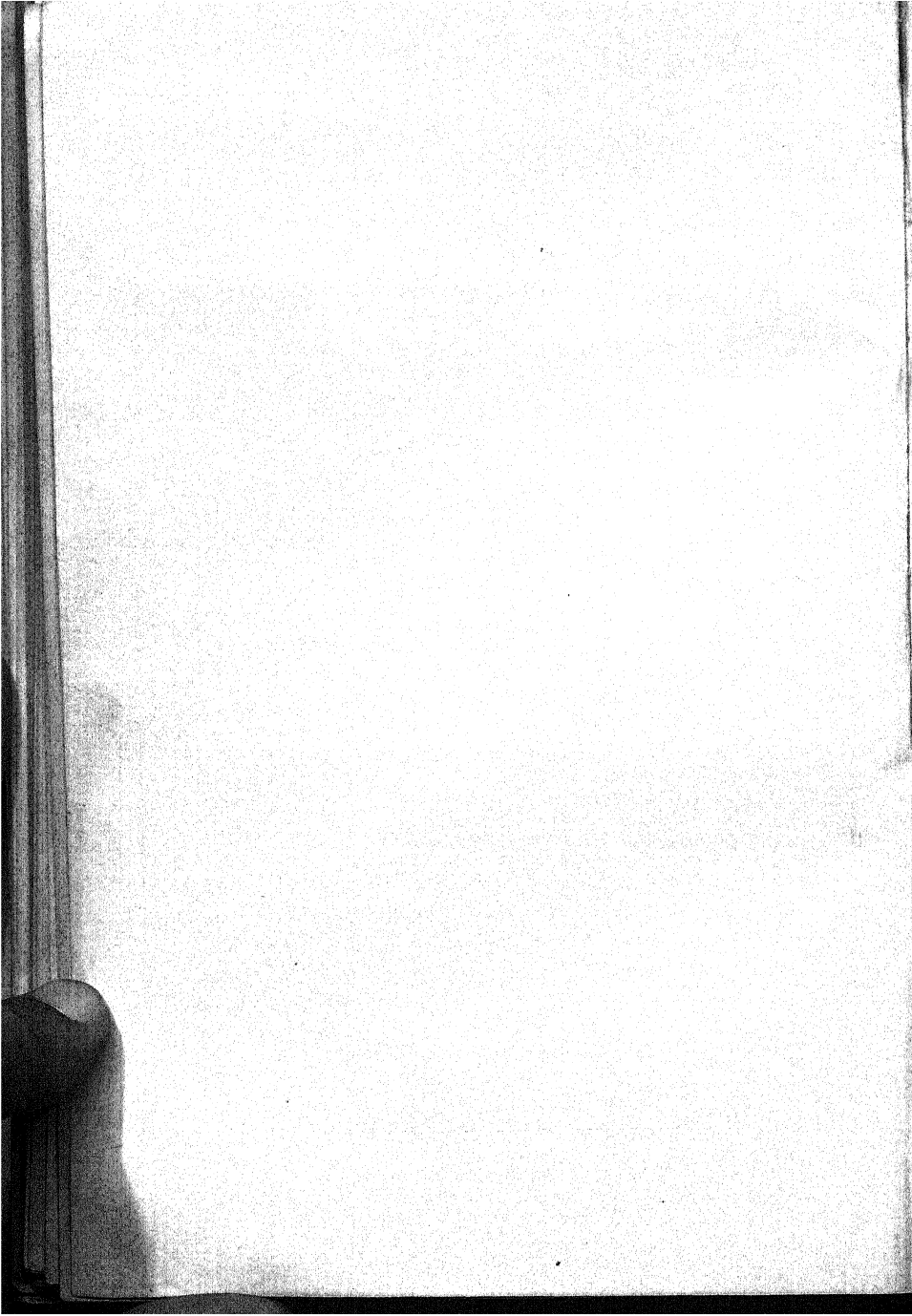
conquered Malwa (in 1561, through his generals Adham Khan and Pir Muhammad), Gondwana (in 1564, notwithstanding the valorous defence of the beautiful Rani Durgavati, the queen-mother), Mewar (in 1568 and 1576), Ranthambhor and Kalinjar (in 1569), Gujarat (in 1572, thus reaching the Indian Ocean), and Bengal and Orissa (Daud, son of Sulaiman Kararani, being defeated at Tukaroi in Balasore in 1575 and Rajmahal in 1576; the Bengal Zemindars, Isa Khan, Kedar Rai and Pratapaditya resisted for a time). His other conquests have already been mentioned. He also crushed the rebellions of Abdullah Khan Uzbek and Khan Zaman in Malwa (1564-67) and Asaf Khan, who submitted and was forgiven. He executed Khwaja Mansur, his Dewan, for alleged conspiracy (1581), though he regretted it when he discovered that the minister was the victim of his enemies' intrigue.

**Akbar's fiscal
system**

The conquered provinces were made into fifteen *subahs* for fiscal purposes—Kabul with Kashmir, Lahore, Delhi, Multan with Sind, Ajmer, Malwa, Gujarat, Ahmadnagar, Khandesh, Berar, Agra, Oudh, Allahabad, Bihar, and Bengal with Orissa. Raja Todar Mall, who had already had his experience in land settlement in Gujarat (1573-75), was in charge of land revenue. The *subahs* were sub-divided into *sarkars* and *parganahs* (mahals). It is said that Sher Shah's land revenue system supplied the pattern, but it will be truer to say that the traditional Hindu land revenue system furnished the model to both. Akbar abolished the jagir system (*military fiefs*). But in later times the governors of provinces were made *mansabdars* and received grants of land. "All the land in the realm were parcelled into timariots practically absolute in their own districts, owning nominal allegiance to the Emperor and developing

THE MOGUL EMPIRE
under Akbar
A.D. 1600.
showing the 15 Subahs.





into disruptive forces in the state."

The chief departments of the Moghul government and their heads were:—

Departments
of Govern-
ment—
(I) Central

- (1) Revenue and Exchequer (*Diwan*).
- (2) Imperial Household (*Khan-i-saman*).
- (3) Military Pay and Accounts (*Bakhshi*).
- (4) Canon Law (*Qazi*).
- (5) Religious endowment and charity (*Sadr*).
- (6) Censorship and public morals (*Muhtasib*).
- (7) Artillery (*Mir Atish* or *Darogah-i-Topkhana*).
- (8) Intelligence and Posts (*Darogha of Dak Chowki*).

The provincial administration was a miniature of Central Government. There were—the Governor (*Nazim-Subahdar*), the *Diwan*, the *Bakhshi*, the *Qazi*, the *Sadr*, the *Censor*, the *Faujdar*, the *Kotwal*, and the news-reporters.

(II) Provin-
cial

The Moghuls had a complicated military system consisting of *mansabdar* (*Zat* and *Sawar*), and *Dakhli* and *Ahadi* (gentleman) soldiers—who were all paid cash. The army consisted of artillery, infantry, cavalry (also an elephant corps) and a poor navy. The infantry was an ill-equipped rabble. Yet the army conquered Hindusthan and a part of the Deccan. The weakness lay in jealousy and division amongst the intriguing commanders. Later on the army became cumbrous and degenerate. The Moghuls had become padded dandies, their camp was splendid and luxurious, "a moving city containing five millions of souls, abounding not only in provisions but in all things that could be desired."

Military
system

Military
inefficiency

From the writings of European travellers—Hawkins, Roe, Bernier and Tavernier—we get a picture of the Moghul court. Jahangir was a talented drunkard, sober by day, at night he became exceeding

Moghul
Court

glorious. The Emperors delighted in animal combats; an unarmed man fighting with a lion was torn into shreds, till fifteen young lions were tamed and they frisked between men's legs. On his birthday, the king, richly jewelled, was weighed in golden scales set with rubies, agate, silver, gold, cloth and precious metals which were distributed amongst the poor. Their luxury had reached effeminacy. Sumptuous feasts were given on the day of Nauroz (New Year's day) and other days. The pomp and magnificence of the court was dazzling. The Emperor dispensed personal justice in the *Diwān-i-khās*, and gave *darshan* to the people in the morning from the window (*jharokā*).

Causes of the
downfall of
the Empire.

Bribery, corruption, luxury, intrigue, rebellion, wars of succession, intolerant religious policy, inefficient army, Central-Asian arrogance and rise of the Marathas brought down the edifice of the Moghul empire to the ground.

CHAPTER XXI

SOCIAL CONDITION IN MOGHUL INDIA

THE people had no nationality, had no political existence, they had no civil liberty, no share in the government; they had no history. The Moghul Emperor dreamt of Samarkhand, Balkh, and Badakhshan, of Persia and Arabia, but not of his people. The Moghul historian wrote of his battles and sieges, wealth and power, gold and diamonds, pomp and pageants, drink and banquets, man and animal combats, his weighing and birth festivities, nobles and their intrigues, harems and minions, but not of his downtrodden subjects. All eyes turned to the court and the city—even the tail of a crow turning towards the city was better, nobler, happier than its head turning towards the village.* They were contemptuously let alone. The writings of European travellers shed a dim light on society, but that only makes the darkness visible. Roe's *Journal* reveals but little of the state of the country, but whatever it reveals is painful—the squalid misery of the peasantry,† the disaffection of the subjects and “thieves and outlaws infested the roads, and many rebellions broke out.” Tavernier confirms the account at a later date. Besides these “gentlemen of the highways” there was an incredible number of Hindu *Sadhus* and Muslim *Fakirs*.

* J. N. Sarkar—*Mughal Administration*, page 40.

† Occasional flashes, *viz.*, the peaceful and prosperous reign of Shah Jahan, relieve the picture.

**European
travellers**

The following European travellers furnish valuable accounts—Ralph Fitch (in 1586, writing of fair houses, large streets and people in loin-cloths), Hawkins, Roe, Terry, Pelasert, De Laet and Peter Mundy, Jean Baptiste Tavernier, a French jeweller (who gives a description of the Peacock Throne), and François Bernier, a French physician. Mannucci, an Italian physician, an artillery expert and diplomat combined, gives a vivid expression of Aurangzeb's court and camp and incidentally of the people. Thevenot, a Frenchman, who visited the Taj in 1666 acknowledged that "the Indians are not ignorant of architecture," and admired the good taste of the style though curious to Europeans.

**Feudal
society
Nobility**

Nothing better could be expected of a feudal society. The noble was ruined by his luxury and extravagance. His dress and jewellery, harems and sports, ruined him and the peasantry. Megasthenes says that in Maurya times the peasant and his crops were not molested, but the war and military marches of the Moghul army "did injury to his crops." The cultivators were oppressed by jagirdars and tax-collectors. Bernier says that Bengal was more prosperous, producing plentiful rice, and sugar which was exported to Golconda and the Carnatic, Arabia, Mesopotamia, and even Persia; articles of food were cheap; Bengal could be called the storehouse of cotton and silks.

Peasantry**Middle
classes**

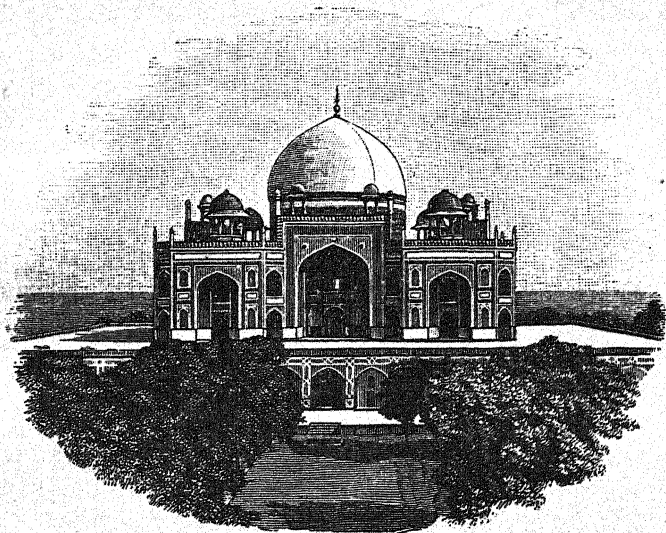
The middle classes lived in tolerable comfort, while "there was widespread economic distress in the country." The merchants lived in "studied indigence" in fear of the foudard and the subadar. Workmen received inadequate wages and had to render forced labour (*begar*), and shopkeepers had to conceal their wealth. Politically weak, the people suffered from superstitions (*e.g.*, belief in astrology)

SOCIAL CONDITION IN MOGHUL INDIA 183

and bad social customs, *e.g.*, *sati*, and child marriage.

Cheapness of grain gave easy food to the labourer. But there were frequent famines, some terrible and lasting (*e.g.*, that during the time of Jahangir), when "men ate their own kind." Famine relief was inadequate. Plague (bubonic, in 1616), epidemics and inundations complete the tale of misery.

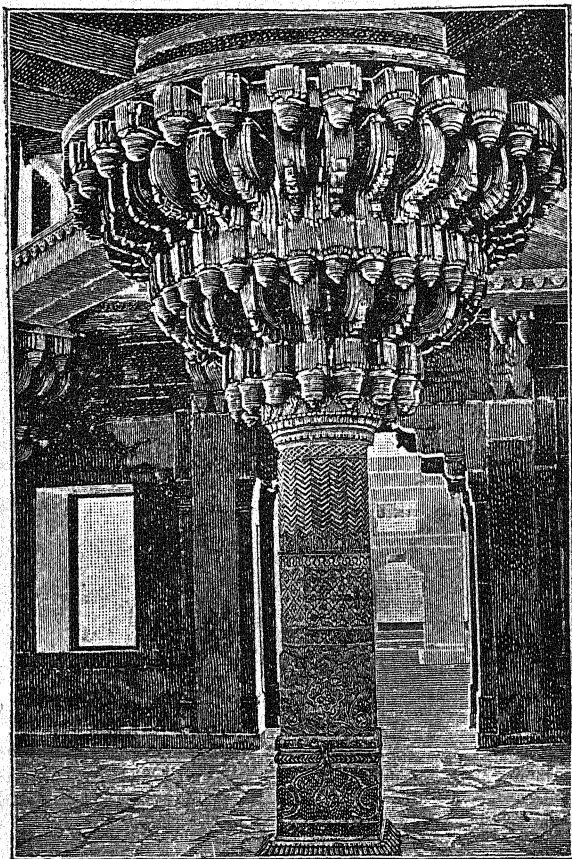
Economic
condition



Tomb of Humayun.

"The state was the largest manufacturer, rather the only manufacturer on a large scale in respect of several commodities." But there was private enterprise also, and local products were patronised. Beautiful cloths, shawls, carpets and muslin were produced. Articles of luxury were imported from foreign countries. Tobacco was introduced in 1605; Akbar gave it up after a trial, Jahangir wrote "a

Persian counterblast against " it. Akbar encouraged cultivation by reclamation of waste land; but arts,



Diwan-i-Khas (Interior), Fatehpur Sikri.

crafts and agriculture were ruined during the reign of Aurangzeb.

The Moghul Emperors exhibited a fine taste in **Architecture** their buildings. According to Havell, the style of the Indo-Muslim architecture is not foreign in origin; "the so-called Saracenic architecture of India was in no sense a foreign importation." The Indian master-builders assimilated the foreign element so perfectly that it became "Indian." Let us call it Indo-Muslim rather than Indo-Persian.

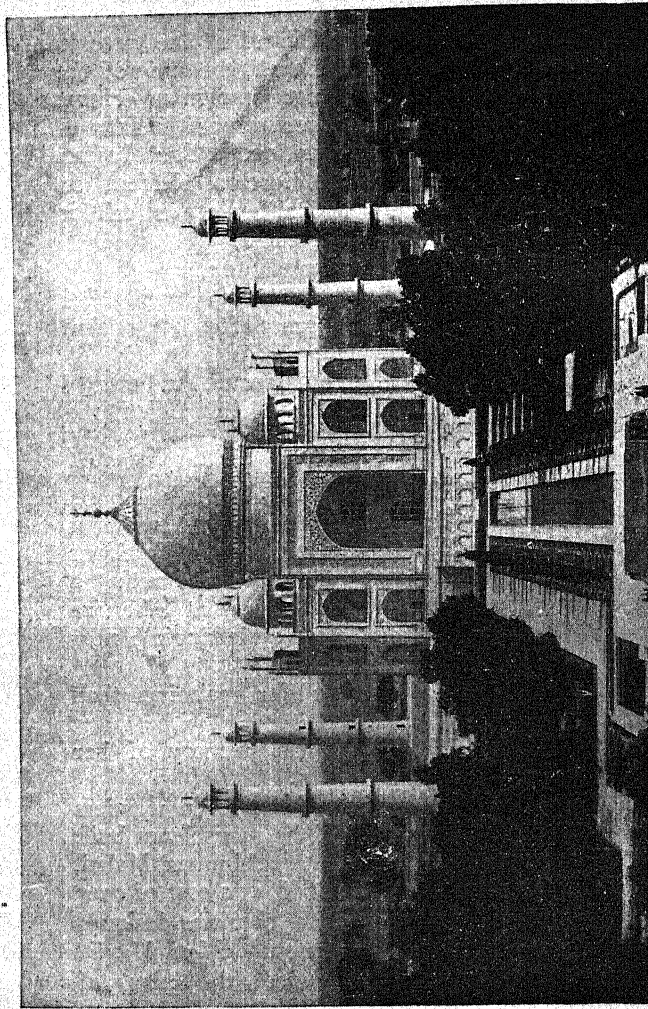
The most remarkable examples are:

Built by Akbar—Humayun's Tomb near Delhi (completed in 1565), Fort at Agra (1564-72), within which are the *Diwan-i-Am* (Hall of Public Audience) and the *Diwan-i-Khas* (Hall of Private Audience); the Palace, the Mosque of Shaikh Salim Chisti, the saint who predicted three sons to him, *Jami Musjid*, *Buland Darwaza*, the highest gateway in India exhibiting rare skill in architecture, Birbal's House, the *Diwan-i-Khas* with galleries (probably a remnant of the *Ibadat-Khana*) and other buildings at Fatehpur Sikri (city founded in 1569, called by Dr. Smith "a romance in stone"); and Akbar's Tomb at Sikandra (begun by himself and completed by Jahangir), near Agra.

(Jahangir had more taste for painting than architecture.)

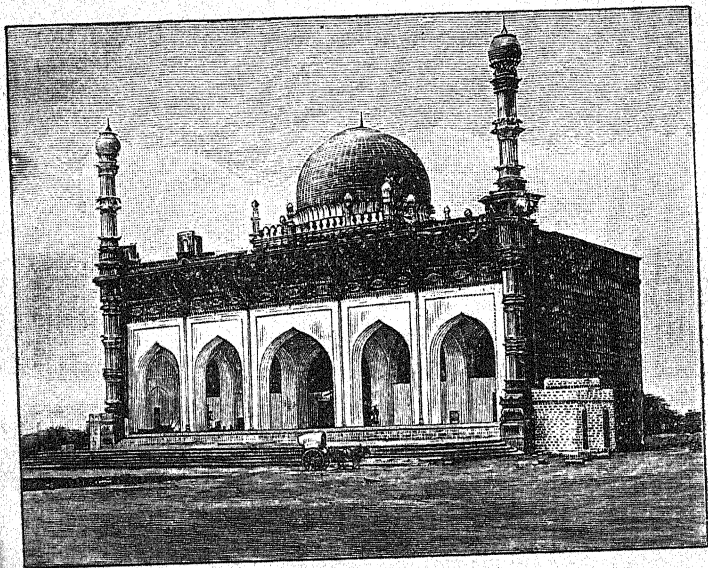
Built by Nur Jahan—tomb in memory of her father called *Itmaddoulah*.

Built by Shah Jahan—one of the seven wonders of the world is the famous Taj, the mausoleum built over the grave of his beloved queen, Mumtaz Mahal, begun in 1632 and completed in 1643, at a cost of over 9 crores of rupees (the view that the plan was designed by Veroneo, a Venetian, is erroneous), *Moti Musjid* (1648-52) at Agra; he founded the city of Shahjahanabad at Delhi (1639), *Shah Burj*, Mumtaz Mahal, *Diwan-i-Am* and *Diwan-i-Khas*, and *Jami*



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Musjid, tomb of Nizamuddin Auliya at Delhi; Baradara on the bank of the Anasagar, a dome and *Jami Musjid*, at Ajmer. His Peacock Throne (*Takht-i-Tāus*) had an enamelled canopy of twelve emerald pillars, each bearing two peacocks covered with gems. Between the peacocks on each pillar stood a tree of pearls, rubies, emeralds and diamonds: It took seven



The Gori at Bijapur.

years to make. It was carried away by Nadir Shah in 1739.

Very little building took place in the time of the puritan Aurangzeb. Sher Shah's stately mausoleum at Sahsaram, stern in its grandeur and eloquent of a typical Muslim war-lord, is one of the finest monuments.

188 INDIAN HISTORY FOR MATRICULATION

The kings of Bijapur and Golconda loved buildings: the *Jami Musjid*, tomb of Adil Shah II and the Gori at Bijapur, and tomb of Quli Kutb Shah at Golconda are fine specimens.

Painting

Fine arts flourished. Humayun loved painting; Akbar patronised equally the Hindu and Muslim painters. The frescoes in Miriam Kothi are curious documents in the history of Indian painting. Jahangir passionately loved painting, and was a connoisseur and accurate judge of paintings, to which fact Sir Thomas Roe testifies. Pictures, even of the Madonna, adorned his palace. When Roe showed him an English picture, he immediately had it copied by Indian artists, so that the owner could not tell which was the original, whereat the Great Moghul "was very merry and joyful, and craked like a Northerne man." With his death art declined; "with his passing the soul of Moghul painting also departed." The Moghul and Rajput schools of painting are the two phases of the same Indo-Muslim style.

Music

Music was an invariable accomplishment of the emperors except Aurangzeb. Babar sang and composed songs; Humayun and Sher Shah appreciated them. Akbar was a musician of high order and composed tunes. At his court were many famous musicians, both men and women, Hindus and Muslims, the most famous among whom was Tan Sen, a Hindu convert. Culture in music greatly developed, new tunes were evolved, *ghazals* and *qasidas* were composed, and music literature became rich. Jahangir and Shah Jahan also patronised this fine art.

Literature

Babar was a poet and scholar and knew Arabic, Persian and Turki (in which he wrote his *Tuzuk*). His daughter, Gulbadan Begum, wrote *Humayunnamah*. Humayun was a scholar, and a great lover of books;



Tan Sen singing before Akbar.

he took interest in geography and astronomy. Akbar's patronage of learning and learned men has already been mentioned. Some of the works of learned men were—Abul Fazl's *Ain-i-Akbari* and *Akbarnama*, the *Twarikh* of Badaoni and *Tabquat-i-Akbari* of Nizamuddin. The *Atharvaveda*, the *Ramayana*, and the *Mahābhārat*, the arithmetic of Lilavati and the New Testament were translated into Persian. Other noted poets and scholars were Abul Fazl's brother, Faizi, the poet Ghizali, and Muhammad Hussain Naziri.

Jahangir was carefully educated in Persian. He knew Turki, in which he conversed with Hawkins. His *Tuzuk* ranks next to Babar's. Many historical works were written on his reign (e.g., *Iqbalnamah* and *Masir*). Nur Jahan was also educated. Shah Jahan patronised Abdul Hamid Lahori, author of *Padishanamah*, Inayat Khan, author of *Shahjahannama*, and other historians. His son, Dara, was a great scholar, broad and tolerant and non-sectarian in his views. He was a Sufi; he took interest in the *Upanishads* and the *Bhagavadgita*, which he caused to be translated into Persian. Aurangzeb was a great scholar of theology and Islamic jurisprudence. He ordered the compilation of the *Fatwa-i-Alamgiri*. Noted historical works of his reign are—the *Muntakhah* (of Khafi Khan), *Alamgirnāmah*, the *Masir* and *Khulasatut-Twarikh* (Sujan Rai Khatri). His daughter, Zebunnisa, the composer of *Diwan-i-Makhfi* (she liked to remain anonymous), was a great poet.

Vernacular literature

Vernacular literature (Hindi, Brij Bhasha) flourished greatly. Muhammad Jayasi wrote *Padmavat* (in Awadhi dialect) in Sher Shah's time. In Akbar's time Bhagwan Das, Man Singh, Todar Mall and Birbal composed verses in Hindi; the

notable poets were Abdur Rahim, Karan, Narhari Sahai Mahapatra, Sur Das (blind bard of Agra), Nabhaji (author of *Bhaktamala*) and Kesava Das. Great was Tulsi Das (1532-1623) who never saw the throne of Akbar, and is yet enthroned in the hearts of Hindus, literate and illiterate. His immortal *Ramcharitamanas*—a household book—is a superb monument of national literature. Other noted poets of the period of Jahangir and Aurangzeb are—Sundar, Bhushan Tripathi (patronised by Shivaji and Chhatrasal), and Beharilal Chaube (author of *Behari Satsai*, patronised by Raja Jai Singh). Hindi poetry declined during the time of Aurangzeb. Urdu poetry did not make a mark.

The *Bhakti* cult held the ground. Vaishnavism of Religion
Chaitanya flooded Nadiya and Bengal, other kinds of Vaishnavism, Northern India. Vallabhacharyya was the founder of the Krishna cult; Harivamsa, the founder of Radhavallabhi sect. Tulsi Das popularised the cult of Rama. Other religious reformers were—Dadu (1544-1603), who broke the fetters of caste and religious forms and taught faith in God and equality of man; Eknath, Namadev, Tukaram, Dhyandeb and Ramdas (*guru* of Shivaji) did similar work in Maharashtra.

CHAPTER XXII

HINDU REVIVAL

Secession of
Rajputs

WE have already seen how the religious policy of Aurangzeb alienated the Rajputs. Akbar made them his friends in peace and war, they shed lustre at court, they shed their blood on the battlefield, alike the ornament of his throne and prop of his empire. Shah Jahan was a mild reactionary, yet there was no rift in the lute. Gradually they were losing position at court. Aurangzeb grew suspicious of them, in him there was none of the frankness of Akbar. He estranged them by his aggression on their religion, by his aggression on their realm. Jai Singh and Jaswant Singh were humiliated. The posthumous Ajit Singh, whom he attempted to convert to the Muslim faith, foiled his imperial policy. The Rajputs stood hard as a rock against him and his *jizya* and iconoclastic zeal. The proud unbending Sisodias and the Rathors, friendly to the Moghuls, coalesced under common pressure and defended a common national and religious cause. Raj Singh and Bhim Singh joined Ajit. The Rajputs stood aside and seceded. The Rajput arm no longer defended the frontier. Prince Akbar's chance of winning them over was spoilt by the trickery of his father. The Marathas joined the Rajputs—all keen on defending their religion. The Satnamis, the Jats and the Sikhs protested and rebelled.

Hindu
revival

Rise of Sikhs

Guru Nanak,
his non-
sectarian
creed

Guru Nanak (1469-1538) was the founder of Sikhism (from *Sishya*, disciple). He travelled all



Guru Nanak.



Teg Bahadur.



Guru Govind Singh.

over India, and also visited Mecca, Medina and Persia. His travels made him broad in his views; he shook off the shell of religion and took its kernel. He harmonised both creeds—Hindu and Muslim; his religion was triumphant faith in God and service to Him.

His succe-
sors

His successors were all able men, with a liberal and self-denying ideal—e.g., Guru Angad (1538-52), Amardas (1552-74), Ramdas (1574-81) and Arjun (1581-1606), the compiler of *Adi Granth* or *Granth Sahib*, the scripture of the Sikhs, written in Gurumukhi. Arjun was a great organiser, and knit the Sikh community together; he made its finances strong by trade and collection of doles from the faithful. His sympathy with Khusrav ended in his death, and the hostility of the Moghul Emperor. A brief story of Hargovind (1606-45), Teg Bahadur (died 1675), and Guru Govind Singh has already been told. Guru Govind built up the *Khalsa*, the military brotherhood. The initiated gave up tobacco and wore the five *k's*, *Kesh* (long hair), *Kachcha* ("shorts"), *Kankan* (iron bangles), *Kangha* (comb) and *Kripan* (dagger). On Aurangzeb's invitation Guru Govind was proceeding to the Deccan to see him, when he got the news of the emperor's death (1707). He accompanied Bahadur Shah to the Deccan where he was murdered (1708). He abolished *guruship* lest succession should lead to disputes "and vested the headship of the Church in his five disciples, saying I shall ever be among five Sikhs." Banda was his successor.

Rise of
Shivaji and
Marathas

The country

Shivaji was the champion of Hinduism in Maharashtra, and the creator of a national state. Nurtured in the wild, sterile but bracing tableland and protected by nature's defences and rock-forts on all sides (the Vindhyas and Satpura, and Narmada and

Tapti rivers on the north, the sea and the Western Ghats on the west and the Warda river on the east) the Maratha people grew up into a simple, hardy, harmonious race, unspoilt by sloth and luxury and The people



Shivaji.

unfettered by social inequalities. Their religious reformers, many of whom sprang from lower orders of society, levelled distinctions arising from birth and caste, dogma and orthodoxy, spiritualising them,

teaching them mutual tolerance, inspiring them with the noble ideal of love of man, and love of country. "What availeth birth in high caste, of what avail are rites and learning, if there is no devotion or faith?" said a Mahar teacher. "A remarkable community of language, creed and life was attained in Maharashtra in the seventeenth century even before political unity was conferred by Shivaji . . . Moghul aggression fused the collection of tribes and castes into a nation—history moulded society." They got military schooling by serving as the troopers of Malik Ambar in defence of Ahmadnagar against the Moghuls, and in the army of Bijapur. Such were these patriotic men with whose help Shivaji dreamt of reviving Hinduism and re-founding a Hindu empire on the ashes of Vijayanagar.

Birth

"Shivaji was born in a fort; his greatness was due to his forts, and in a fort he died." He was born in the hill-fort of Shivner in May, 1627 (or February, 1630, according to some scholars). In his vein flowed the blood of the Sisodia Rajputs from whom his father Shahji claimed descent, and the Devagiri Yadavas from whose line his mother Jijabai sprang. Shahji was a jagirdar belonging to one of the families of jagirdars, "pioneers who prepared the ground for the great national and religious revival fraught with such momentous consequences for the whole of the great Marathi-speaking family." Shahji lived with his second wife, Tuka Bai Mohite, in his *jagir* at Bijapur where he came after he left his service in the royal house of Ahmadnagar. The father neglected the son who lived with his mother at Puna with Dadaji Kondeva as his guardian. Shivaji learnt no letters, but was schooled by nature. Jijabai inspired him with tales of bravery from the Epics and Puranas and zeal for protection of cows, Brahmans and four

Father's
neglect
Mother's
influence

castes. He became devoted to his mother whom he consulted even in critical times. Her influence moulded his character. From the brave hill-men he learned to ride and shoot, and to wield the sword; their hunting expeditions acquainted him with every inch of the hills. He realised the advantage of the hill forts of nature which he wished to strengthen. He spurned the idea of taking service at Bijapur which Dadaji advised but preferred a free life, made freer by the death of his guardian in 1647. He took the hill fort of Torna in 1646 with the help of the Mawalis of the Western Ghats—"simple uncouth men, but sturdy in frame and loyal unto death." He soon got possession of the forts of Chakan, Singhagarh, Purnadarpur and other forts by trick or force. He built new forts. The Sultan of Bijapur was afraid of Shivaji's doings and arrested his father for conniving at his son's conduct. Shivaji got his father released through the mediation of two Bijapur nobles, promising good behaviour. But he was gathering his strength for his coming bout with Bijapur. He annexed Jawli, a semi-independent Maratha principality. He built himself a fort at Pratapgad and set up there the image of his patron goddess Bhawani. To strike an effective blow at Bijapur, the enemy of the Moghuls also, he made an alliance with them. But later on he ravaged the Moghul territory up to Junnar and Ahmadnagar. Aurangzeb had to make peace with Bijapur. In 1659 Bijapur sent Afzal Khan with a strong force to suppress Shivaji. He began to destroy temples, hoping to lure Shivaji out of his fort at Pratapgad, but failing in this ruse, he thought to capture him treacherously by feigning friendship and peace. He asked him to come with few attendants to a conference to discuss terms. The verdict of modern research

His youth

Takes Torna,
1646

Afzal Khan

is that as soon as they met, the sturdy and stalwart Khan embraced the short and slim Maratha and, gripping his neck firmly, tried to stab him. Shivaji had already forethought of treachery and protected himself by hidden armour which now foiled the steel blade. In self-defence he tore the Khan's bowels with *baghnakh* (steel tiger-claws) and killed him.

Shayista
Khan

Night attack

Sack of
Surat, 1664

Treaty of
Purandar,
1665

Shivaji at
Agra

Bijapur retaliated and invaded Shivaji's *jagirs*. Anyhow he got out of this difficulty but fell into another. Aurangzeb sent Shayista Khan, Governor of the Deccan, to chastise this new champion of Hinduism. He occupied Puna, took Chakan, and had control over Northern Konkan (1663). Shivaji was reduced to sore straits, but he soon surprised the Khan by night in his very bed chamber, and slew his son and guards. With the aid of his slave girls the Khan slipped out through the window and was none the worse for the adventure. Moghul prestige, however, received a shock. Shivaji next sacked Surat, the richest port on the west coast, plundered the city and carried away gold, silver, pearls, diamonds and precious ware. The Dutch and English factories led by Oxinden defended themselves.

Aurangzeb now sent Raja Jai Singh, general and diplomat, and the brave Diler Khan against Shivaji; they took Purandar, after which Shivaji made peace, giving up all forts save twelve. With Moghul aid he made conquests against Bijapur. Jai Singh induced him to come to Agra. The Emperor received him coldly, saying "Come up, Shivaji Raja," assigned him a low rank and became indifferent. The insult wounded his pride, and enraged this "wild beast of forest who, oppressed by the heat of the court, was taken ill." He was placed under guard, but escaped by stratagem in a basket of fruits and sweetmeats.

Once back he made a truce with the Moghuls occupied in the north-west, for strengthening his government. War began in 1669. He again sacked Surat (1670) and demanded *chauth* (1672). He crowned himself at Raigarh (1674), took the title of Chhatrapati and set about fulfilling the promised idea of Hindu kings of protecting cows and Brahmans. With Golconda as his ally he took Jinji (1677) and Vellore (1678) and was master of the Karnatak. He died in 1680.

Truce

Second sack
of Surat, 1670
His Corona-
tion, 1674

His success

His death

His kingdom extended from Ramnagar (modern Dharampur State) in the north to Karwar in the south (except the Portuguese settlements of Daman, Salsette, Bassein, etc.), from Balagana to Kolhapur in the east, and the western Karnatak from Belgaum to the bank of the Tungabhadra.

Extent of his
kingdom

Patriotic, self-sacrificing, Shivaji was inspired with the spirit of the crusader to defend his country and religion against the aggressor and acted up to the time-old ideal of the Hindu raja of treating his subjects as sons—to their well-being he devoted himself. His was a creative genius, he made the obscure Marathas a nation which endangered the Moghul empire in the seventeenth century and became the leading power in the eighteenth century. The abuse of the enemy showed his worth—Aurangzeb called him the "mountain rat," Khafi Khan, "Son of the Devil, the Father of Fraud." Even this Khan says that the "hell-dog" maintained the honour of Muhammadan women and children who fell into his hands, saved mosques from plunder and respected the Qoran which he made over to his Muslim attendants. "There was nothing of the libertine or brute about Shivaji." He was moral and religious. A staunch and devout Hindu, he was tolerant to Muslims, venerated Muslim saints, and granted land to illumine

His character

Muslim shrines. He treated Capuchin monks of Surat (when sacked) with respect. Not a little of this broad spirit he imbibed from his *guru*, Ramdas. His personal magnetism was irresistible, he was loved by his soldiers and people.

His govern-
ment

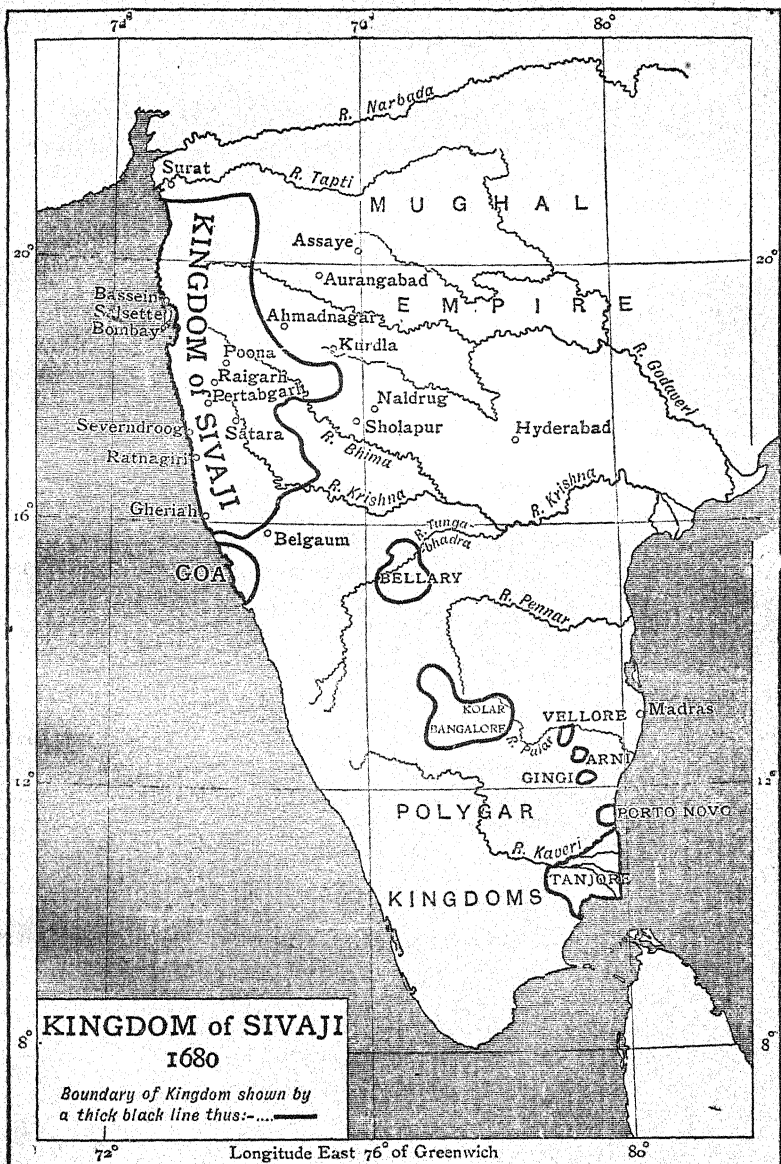
Like Napoleon, Shivaji, a capable general, was also a great statesman, like the Moghul he was an imperialist. He was the head of the state—an autocrat—a benevolent despot. In his work of administration he was advised by a council of eight ministers (*astapradhana*), not in the modern cabinet sense. They were, *Peshwa* (prime minister), *Amatya* (finance minister), *Mantri* (chronicler) *Sachiva* (superintendent), *Samanta* (foreign minister), *Senapati* (commander-in-chief), *Pandit Rao* (religious head), and *Nyayadhisa* (chief justice). There were 30 departments of the state. He divided his kingdom into provinces with autocratic governors, removable at his pleasure. Shivaji maintained a stand-

Army

ing army, organised without foreign aid, consisting of forty thousand cavalry, and ten thousand infantry under the command of a *Senapati*, or Commander-in-Chief, controlling graded officers—all paid in cash. Like Sher Shah and Akbar he abolished the *jagir* system in order to prevent feudalism and disruption. He had also a navy (not strong), the sailors being recruited from low-caste Hindus of the Bombay coast. He had camel and elephant corps, and artillery. The cavalry consisted of *bargirs* or salaried and equipped soldiers, and *silahdars* who were paid a certain sum for providing their own equipment. A born military leader, he had an eye for merit; like Pitt the Elder he chose the right men as his generals. He knew the value of discipline; the Maratha camp, unlike the Moghul, was free of women, the booty did not belong to the soldier but to the State. He built a large

Navy

Discipline





number of forts, always kept in repair; to the Marathas "the fort was their mother."

For revenue purposes the kingdom was divided into *prants* or provinces (under *subahdar*), further sub-divided into *purganas* and *tarfs* (under a *havildar*), the lowest unit being the village under the *patel* (headman). Assessment was based upon careful survey of land. There was no farming system; the cultivator paid direct to the state a fixed revenue—two-fifths of the produce—in cash or kind. Though strict in realisation, his system was humane and beneficent. Neighbouring territories to buy exemption from attacks had to pay *chauth* (in theory one-fourth of revenue of the invaded district, but practically more) and *sardeshmukhi* (an additional 10 per cent. levy). Ranade speaks of *chauth* as "not a mere military contribution without any moral or legal obligation, but a payment in lieu of protection against invasion of a third power," and compares it with Wellesley's policy of "subsidiary alliance," but Sir J. N. Sarkar thinks otherwise, it was something like the *Dane-geld* to buy off invaders.

Revenue
system

Chauth and
Sardeshmukhi.

Sambhuji succeeded his father, but though possessing some military ability he was an unworthy son. He was idle, dissolute and no leader. But the Marathas needed no leader now. Bijapur and Golconda were laid in the dust, and offered no check. They harassed the Moghuls.

Sambhuji

The story of his capture and death, Sahu's (Shivaji II) bringing up in the harem of Aurangzeb and Rajaram's escape to Jinji has already been told. After Rajaram's death in 1700, his widow, Tara Bai, mother of Shivaji III, was the queen-regent. "She occupies a prominent place in history as a woman ruler of uncommon energy and vigour. She had great organising capacity. Her armies plundered the

Sahu,
Rajaram

Tara Bai
and
Shivaji III

imperial territories destroying wherever they went. They carried fire and sword and spread their devastations through the provinces of the Deccan to the environs of Ujjain."

CHAPTER XXIII

BREAK-UP OF THE MOGHUL EMPIRE.

WITH Aurangzeb departed the glory of the Moghul empire. The subsequent history is the dismal story of a succession of weak and phantom kings, puppets in the hands of their ministers, victims of intrigue and party feeling, in constant danger of life and bodily injury. The Great Moghul could be blinded and executed. A captive in prison, a captive on the throne! When the enemy was thundering at the gate, he sought refuge in dissipation. The news of a Maratha incursion made him soothe his heart by a look at leafless trees in the garden, lotuses in pools, or at animal fights. Public business suffered: emperor and wazir alike shut their eyes to every unpleasant reality and let matters drift.*

Aurangzeb's death was followed by a war of succession and civil war—which the Emperor vainly tried to avert by an intended partition of the empire among his sons, Muazzam, Muhammad Azam and Kambaksh. Each was intent on the throne, and each hurried to snatch it—the first (now called Shah Alam or Bahadur Shah) from Kabul, the second from Gujarat and the third from Bijapur. Azam lost his life at the battle of Jajau (June, 1707), Kambaksh died two years later near Haidarabad (1709). Guru Govind helped him but was killed in the Deccan. The Sikhs in revenge fought the Moghls under Banda

Bahadur Shah,
1707-12

* J. N. Sarkar—Contemporary Picture of the Moghul Court of Muhammad Shah (*J. B. O. R. S.* vol. xvii, page 339ff.).

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who sacked Sirhind, but was later defeated by the emperor and escaped.

Bahadur Shah He was mild and generous, but too old to be of any use to the decadent empire. He wanted to be at peace with the Rajputs and Marathas and recognised Ajit Singh as the ruler of Marwar. He released Sahu. But the Sikhs and Marathas remained unpacified.

Jahandar Shah
1712-13



Muhammad Shah.

Farrukhsiyar,
1713-18

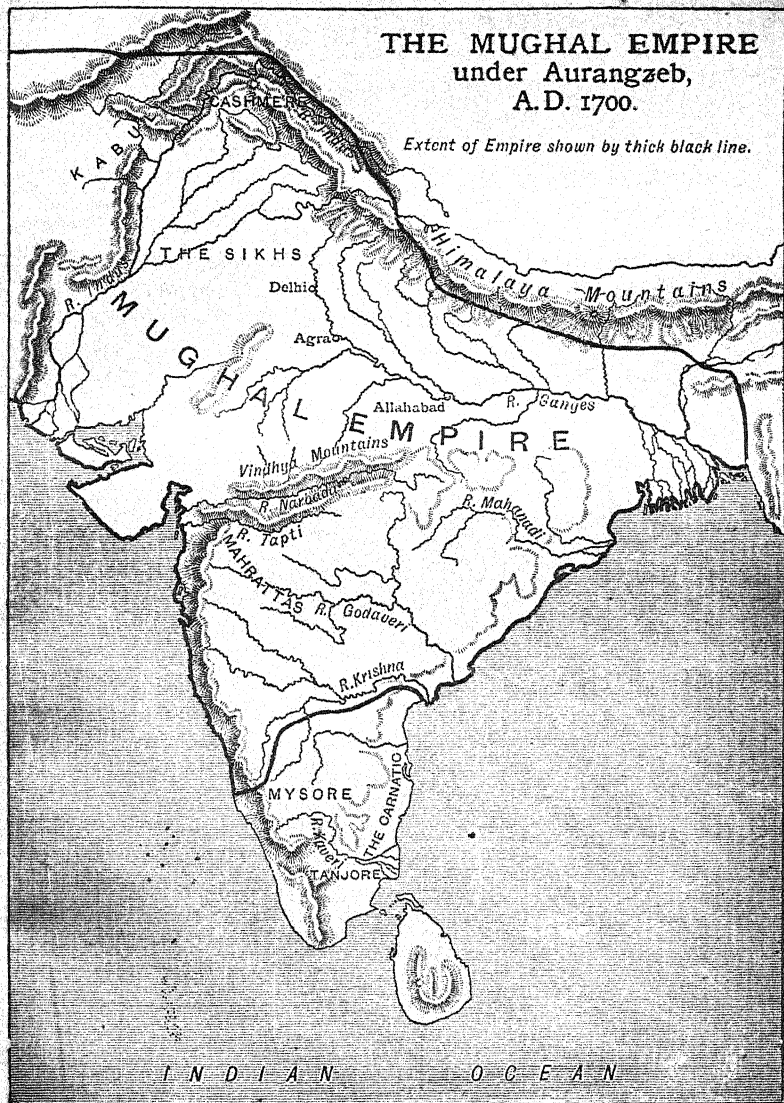
Bahadur Shah died in 1712. A war of succession followed among his sons, Jahandar Shah, Azim-us-Shan and two brothers. Three of them were killed and Jahandar Shah got the throne. Zulfikar Khan, who helped him, was made prime minister. He was utterly degenerate. Jahandar was deposed and killed by the order of Farrukhsiyar (son of Azim-us-Shan) who became Emperor in 1713, by

Sayyid brothers

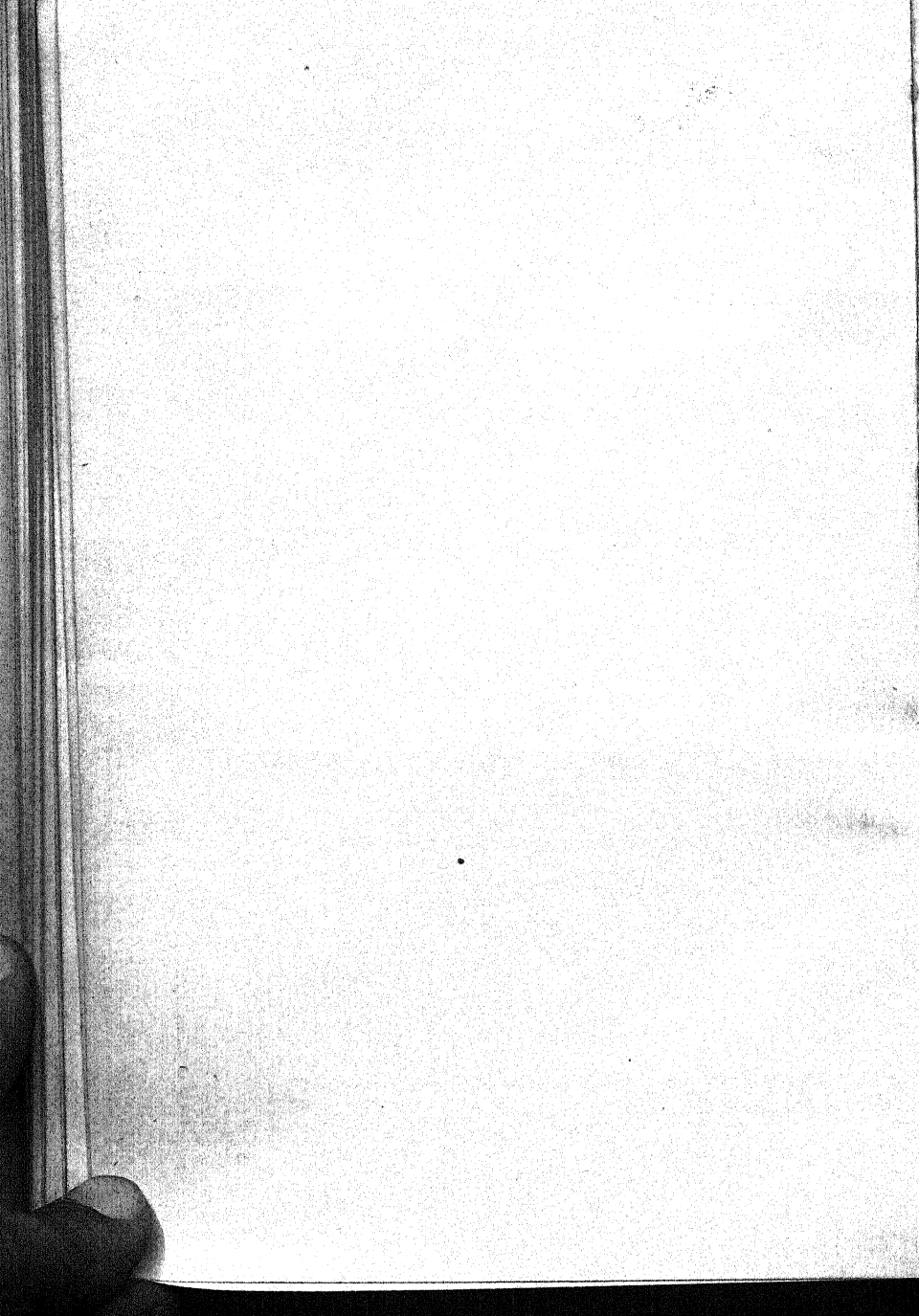
the help of two brothers, Husain Ali, deputy governor of Patna, and Abdulla, governor of Allahabad. They belonged to the family of Barha Sayyids and are known to history as the Sayyid brothers, king-makers like Warwick of English history. All real power was in their hands—the first being the prime minister and the second commander-in-chief. The weak, irresolute king tried

THE MUGHAL EMPIRE under Aurangzeb, A.D. 1700.

Extent of Empire shown by thick black line.



Walter & Boult, sc.



to recover his power with the help of Mir Jumla, the enemy of the Sayyids who deposed, blinded and then executed him. The Sayyids then raised to the throne two shadow kings, Rafi-ud-Darajat and Rafi-ud-din, and after their disappearance, Roshan Akhtar, who became Emperor Muhammad Shah in 1719, through whom they wanted to play the king. The latter, with the help of Nizam-ul-Mulk (Mir Qamuruddin, Chin Kilich Khan, Asaf Jah,) got Husain Ali murdered on his way to Malwa. Abdulla tried to maintain his power through another phantom king, Ibrahim (1720), but was defeated, captured and poisoned (1722). Nizam-ul-Mulk came back, but, finding the court to be unsuitable, returned to the Deccan to found his own kingdom of Hyderabad. The dissipated Emperor addicted to pleasures let matters drift and failed to revive the empire. New states were being formed—in the Deccan under Nizam-ul-Mulk, in Oudh, under Sa'adat Khan, and in Bihar and Bengal under Alivardhi Khan. The Marathas expanded under the Peshwas and levied *chauth* in the Deccan, Gujarat, Malwa and Rohilkhand. The Jats rose, the Sikhs plundered the Punjab, and the Rohilla Afghans founded Rohilkhand.

Phantom
Emperors

Muhammad
Shah, 1719-48

Formation of
new states

Chin Kilich Khan, a Khorasan Turki belonging to the Turani party, better known as Asaf Jah or Nizam-ul-Mulk, became governor of the Deccan in 1713. He tried to weaken the Marathas by sowing discord amongst them and fomenting the Maratha nobles against Sahu. Due to the intrigue of his enemies he lost influence at court and was replaced in the governorship of the Deccan by Sayyid Husain Ali. But after the death of the Sayyid brothers he rose to power and became the wazir of the empire in 1722 (February). He soon became disgusted with court intrigues, returned to the Deccan and founded the

Nizam-ul-
Mulk founds
Hyderabad

dynasty of the Nizam of Hyderabad and an independent kingdom. He soon came into conflict with the Marathas. In 1731 he had to make a treaty with Baji Rao on terms of mutual non-interference in each other's affairs. At the time of Nadir Shah's invasion he was called to Delhi by Muhammad Shah who employed him in his negotiations with the invader. He had all but succeeded, but was foiled by the jealousy of Sa'adat Khan, his enemy at court. He was a strong administrator and ruled vigorously for 37 years. He died in 1748 at the age of 91. His death was the signal for the English and French to gain power in India by embroiling themselves in the succession dispute.

Kingdom of
Oudh
Sa'adat Khan,
Safdar Jang

Suja-ud-
Dowlah
(1748-75)

Kingdom of
Bengal

In 1724 Sa'adat Khan was appointed governor of Oudh. He fought for the empire whenever it suited him, but for all practical purposes he became independent and paid no tribute to the empire. After his suicide (1724), his nephew and son-in-law, Safdar Jang, succeeded him, and became wazir in 1748 and remained so till 1754. His son, Suja-ud-Dowlah, succeeded him. He is one of the principal figures of Northern India. He was defeated by the English at Buxar (1764).

Diwan Murshid Quli Khan, to whom mainly Aurangzeb's revenue administration in the Deccan was successful, was appointed governor of Bengal in 1703. He also made himself practically independent of the empire. After the emperor's death he transferred the seat of government from Dacca to Murshidabad, a town named after him. He was a strong ruler. He was succeeded by his son-in-law, Suja-ud-din, an able ruler, who was succeeded by his son, Sarfaraz Khan. He was defeated and slain at Gheriah by Allah Vardi (Alivardi) Khan, governor of Bihar.

(1740), who became governor of Bengal under a patent from Muhammad Shah, and ruled independently. He was a brave soldier and general and a prudent administrator. Like Murshid Quli Khan he sought to check the abuse of the *dustuck* by the servants of the East India Company. He had constantly to fight the Marathas who invaded Bengal and the Afghans of Darbhanga. He had ultimately to pacify the Marathas by ceding a part of Orissa and paying a *chauth* of twelve lakhs. They practically became a bogey to Bengal, and their atrocious character is preserved in the well-known nursery songs of Bengal which are sung to quieten children. He died in 1756 and was succeeded by his daughter's son, Nawab Suraj-ud-dowlah.

The Moghul court was torn into factions which developed into a sort of anarchic civil war like that of the worst days of feudalism—of the days of the Wars of the Roses. The Muslim nobles who made India their home formed the Hindustani party, those of Moghul or non-descript origin, the foreign party—Sunni Turanis (*e.g.*, Nizam-ul-Mulk) and Shiah Iranis (Persians, *e.g.*, Asad Khan and his son, Zulfikar Khan). Their complexities are difficult to follow. Internal disorder and anarchy paralysed the administration. The Moghul empire failed to maintain order at home or to command respect from abroad. The storm burst from Persia. Nadir Shah invaded India.

Nadir Shah's origin is humble, but he rose to greatness by his energy and determination. Persia was passing through bad times and was occupied by the Afghans. He freed Persia from them and restored the old line of Shahs who, however, proved weak and imbecile. He became king in 1736. The Moghul empire invited his attention. He crossed the

Court factions

(a) Hindusthani

(b) Foreign Turani and Irani

Foreign

invasions

Nadir Shah, 1739

Indus in 1738 and pushed through the weak resistance of the Moghuls towards Delhi. They were defeated at Karnal. The emperor surrendered in February, 1739. "The Captor and Captive entered Delhi and when some of his soldiers were slain by the populace, Nadir ordered a wholesale slaughter of the citizens which lasted for eight hours. The carnage and rapine stopped at Muhammad Shah's request. The

treasures were looted and the Peacock Throne was taken away to Persia, citizens were tortured into payment of their last mohur. The deceiving bubble of the empire burst."

On the death of Nadir Shah, Ahmad Shah Abdali, also called Durrani, secured the Afghan portion of his kingdom and made himself an independent king. In 1748 he attacked the Punjab but was repulsed. Next year he came again and was successful. He forced Ahmad Shah, his namesake emperor, to cede the



Nadir Shah.

Punjab. In 1756 he invaded Delhi again, captured and sacked it, repeating the horrors of 1739. He came frequently, ravaged the Punjab and Delhi, and massacred the people. His crowning success was achieved at the field of Panipat (1761) where he crushed the Marathas. Hindustan seemed to be in his grip, but it slipped through his fingers. A mutiny in his army spoilt his chances and

Ahmad Shah
Abdali,
1748-64

made him return. He came once more, but died in 1764.

Muhammad Shah's son, Ahmad Shah, was the next emperor. Weak and cowardly he was not the man to keep his Afghan namesake at an arm's length. The Rohillas also troubled him so much that, advised by his minister, Safdar Jang, the Nawab-Vizier of Oudh, he called the Marathas to his aid. Holkar and Sindhia reduced the Rohillas to submission, but the Marathas paid themselves for their help by levying *chauth* on the conquered districts, and even in Bengal. In short, they dictated terms at Delhi. The real Moghul empire practically shrank to the district of Delhi. The debauched Ahmad Shah was deposed and blinded by his Vizier Ghazi-ud-din, son of Nizam-ul-Mulk. His successor was Jahandar Shah's son, Aziz-ud-din, taken from prison and placed on the throne as Alamgir II. When the puppet king wanted to be the real king, the Vizier Ghazi-ud-din removed him by a treacherous murder. His successor, Shah Alam II, was "the image of a king set up by way of insult in the midst of the ruins of his capital." Afraid of his treacherous vizier, the emperor, with a title but no empire, became a wanderer. Panipat (1761) pushed the Marathas to the background and brought the English to the fore. Buxar (1764) humbled him and his ally, the Nawab-Vizier of Oudh. "The treaty then signed made the Nawab-Vizier a vassal of Calcutta and the Moghul emperor a pensioner of the East India Company. Such was the political tragedy of the famous house of Timur."

Shah Alam granted the *Derwani* of Bengal to the English. Protected for some time by the Marathas who practically became the paramount power for the while, blinded by the Rohillas (1788), and protected again, now, by the English and made their pensioner,

Ahmad Shah,
1748-54

Alamgir II,
1754-59

Shah Alam II,
1759-1806

Akbar II,
1806-37

Bahadur Shah
II, 1837-62

Extinction of
the Empire

the emperor, bereft of all glory and dignity, died in 1806. His son, Akbar II, with the imperial title but no imperial power, lived till 1837. His successor, Bahadur Shah II, implicated in the Sepoy Mutiny, was deposed, and deported to Rangoon where he died in 1862. Thus ended the Moghul dynasty.

After Aurangzeb's death the Moghul empire, already unwieldy, lacking the cohering genius of an Akbar, weak at the centre and unable to control the extremities, became rotten to the core. For a century and half it wore the deceptive semblance of title, dignity and power. Nadir Shah shattered it, Ahmad Shah Durrani broke it to fragments. The Marathas collected the bits, and made up the pageant image. The Punjab of the Sikhs tolerated it, Oudh, Bengal, and the Deccan paid insincere homage to it. Rohilkhand spurned it, the courteous English patronised it. It became a show, a mockery, a delusion, dissolved in the mists of the sea and disappeared from vision.

CHAPTER XXIV

MARATHA EXPANSION: THE RISE OF THE PESHWAS

SAHU (Shivaji II) was released by Zulfikhar Khan in 1707 and returned to his country. But for a few years he was involved in a Civil War, as Tara Bai, widow of Raja Ram, disputed his claims. But he came out successful with the aid of a Chitpavan Brahman, named Balaji Viswanath. Tara Bai returned to Kolhapur with her son, Shivaji II, after whose death in 1712 her stepson, Sambhuji II, became Raja.

Sahu
Civil War

Kolhapur
family

Balaji Viswanath was born in the Konkan. From being a wielder of the pen he became a wielder of the sword—at first a revenue clerk (*karkoon*) he became an “agent in charge of the army.” As both, he showed capacity and in recognition of his excellent services in book-keeping and in the field, Sahu, given to pleasures, made him his Peshwa or prime minister in 1713 (November). Viswanath was a good civil administrator and a military leader. His conspicuous ability and that of his son, Baji Rao I, made the office of the Peshwa more important than the Pratinidhi and even the king himself. The Peshwa became the actual ruler, the Chhatrapati receded to the background.

Peshwa Balaji
Viswanath

The distracted condition of the Moghul empire during the time of Bahadur Shah and Farrukhsiyar gave the Marathas an opportunity for consolidating their position. When Sayyid Husain Ali came to the Deccan, Farrukhsiyar incited the Marathas against

him, but he managed to make friends with them. Viswanath secured for Sahu the restoration of his father's lost possessions and the addition of some Deccan districts. Sahu also received a grant of *chauth* and *sardeshmukhi* over the six subahs of the Deccan from the Emperor in return for military service, an annual tribute and responsibility of preserving peace and order. This treaty is regarded as a landmark in Maratha history—the Marathas became the sovereign power in the south, and began their expansion in the north. Sayyid Husain Ali went with his new allies to Delhi, deposed and blinded the Emperor Farrukhsiyar and raised Rafi-ud-Darajat to the throne. Thus the Marathas came face to face with the rotten state of the Moghul empire covered over with sham glory. In association with the king-maker they began as emperor-makers at Delhi, and ended by building themselves an empire over its ruins.

The *jagir* system was revived in the days of Raja Ram. Viswanath allowed the Maratha fortune hunters to acquire fiefs for themselves, to collect the *chauths* and *sardeshmukhi*, and to gain strength by fighting for one or other of the quarrelling Muslim nobles as hired mercenaries. These military fiefs were the molecules of the Maratha Empire, in building which the Peshwa did not neglect to cultivate the friendship of the Rajputs.

Baji Rao I

Viswanath died in 1720. His son, Baji Rao I, succeeded him as the Peshwa, and the office became hereditary in the family. Baji Rao conceived the idea of snatching the sceptre from the palsied hand of the Moghul Emperor. He overrode the opposition of the party who wisely counselled consolidation of power in the south. But the lure of the north was too great to resist, and this lure ultimately proved the

ruin of the Marathas. While they were busy in the north, the Muslim states of Hyderabad and Mysore, and the English and the French had time to acquire strength, and when the English emerged victorious out of the complex conflict in the Carnatic they were exhausted. But we are anticipating events.

The north was the pole star of the Marathas. Baji Rao wanted to fly the Maratha flag from the Kistna to the Indus. He set up the ideal of founding a Hindu empire—*Hindu Pad Padshahi*—to gain the sympathy of the Hindus, and above all,

Conception of
Hindu Empire

the Rajputs. He took Ujjain in Malwa (1723).

He imposed a tribute on Gujarat (1723).

Sawai Jai Singh of Ambar and Chhatrasal Budela were his allies.

In 1725 Nizam-ul-Mulk returned to the Deccan and in order to curb the power of Baji Rao won

over his Maratha enemies, the *Senapati* Trimbak Rao, and Sambhuji of Kolhapur to his side. A wise statesman and an able general, Baji Rao foiled

the attempts of his enemies, and when he killed Trimbak Rao in a battle (April, 1731) he found himself practically the Maratha sovereign. This event led the Nizam-ul-Mulk to make a treaty with Baji Rao to let each other free to gratify the one's ambition in the south, and the other's in the north (August 1731).



Baji Rao.

Rivalry with
the Nizam

Maratha
sovereign

Baji Rao swept like a whirlwind over Central India, and occupied Malwa and Bundelkhand. In 1737 he came within the sight of the imperial city, but out of chivalry did not sack it. The Emperor called the Nizam to his aid, who came with some Rajput allies, but Baji Rao won the day at Bhopal. The Nizam and the Emperor acknowledged his possession of Malwa and the territory between the Narmada and the Chambal and legalised the fact. He also took Salsette and Bassein from the Portuguese. He desired to oppose a united front of the Hindus and Muslims against Nadir Shah. But his further ambitions became stilled in the cold hands of death (1740).

Balaji Baji
Rao

His son, Balaji Baji Rao, a boy of eighteen, became the Peshwa in spite of the opposition of Raghuji Bhonsla of Berar. Not so talented as his father, he was yet an able man served by some experienced councillors of his father. Sahu died in 1749 and left the Peshwa the sole manager of the empire, Kolhapur being made an independent kingdom. Tara Bai opposed this arrangement; and with the help of Damaji Gaikwad rose against the Peshwa, and imprisoned the Raja in the fort of Satara. But Balaji got out of the scrape and ruled unhampered at Poona. He gave up his father's ideal of a Hindu empire, and took to predatory warfare; and when his rival, Raghuji Bhonsla, attacked the Nawab of Bengal, he (in aid of the Nawab) led an expedition against him. This sense of rivalry and the alienation of the Rajputs disgusted with the plunders of his officers destroyed all chances of an effective Hindu Confederacy against the Muslim powers. He admitted foreign mercenaries as artillery men into his army which became complex and was not easily amenable to discipline. But these defects were only apparent afterwards. The Maratha

power was at its zenith. His brother, Raghunath Rao (Raghoba), occupied the Punjab in 1756. In 1757 the Marathas overran the south. The Nawab of Arcot and the Hindu state of Mysore purchased safety by paying many lakhs. They helped the English (Clive and Watson) in reducing the pirate, Angira. They defeated Nizam Ali at Udgir (1760), and compelled him to give up Bijapur, nearly the whole of Aurangabad, and a part of Bidar including forts and the strong fortress at Dalautabad.

In the north the Sindhia and the Holkar helped Safdar Jang of Oudh to drive away the Rohillas. The Peshwa's brother, Raghunath Rao, occupied the Punjab, by defeating Ahmad Shah Abdali's governor (May, 1758). The Marathas were the masters of practically the whole of India.

Ahmad Shah Abdali invaded India in 1759, made peace between the Nawab of Oudh and the Rohillas, and with their help fought against the common enemy of Islam, the Marathas, who did not get the help of the Hindu Rajputs (whom Maratha depredations alienated) and the Sikhs. He reconquered the Punjab, and marched on Delhi. When the Sindhia and the Holkar could not check him, Balaji brought a huge army of two lakhs of men from the south to oppose him. Viswas Rao, the seventeen-year son of the Peshwa, was the nominal commander. Sadasiva Rao Bhao, the hero of Udgir, came with Ibrahim Gardi, the artillery man, and forty pieces of cannon. Raja Suraj Mal of Bharatpore joined him with the Jats.

Ahmad Shah
Abdali

Panipat again decided the fate of India. Jealousy, rancour and division split the Hindus once again; the Muslim power on the north was concentrated under the banner of the Afghan hero. The Rajputs remained sullen, Raghuji Bhonsla looked askance, Suraj Mal left with his Jats, Malhar

Third Battle
of Panipat,
1761

Rao Holkar had no heart in the fight. Sadasiva Rao's experiment of combining the Eastern and Western method of warfare proved abortive. Victory hung in the balance for long, but ultimately smiled on Abdali. The bravery of the Marathas did not avail; the heroic Bhao and Viswas Rao were killed; the field was strewn with heaps of the dead, there was tremendous carnage. Want of unity and generalship cost them the day, their life, their prestige—their land. When the Peshwa heard of the news of the terrible disaster, conveyed to him in a merchant's symbolic message, he went back to Poona and died of a broken heart.

When Baji Rao I entered Malwa (1723) he left his subordinates, Uday Pawar at Dhar, Malhar Rao Holkar at Indore and Ranoji Sindhia at Ujjain, to levy annual contributions. After the death of *Senapati* Trimbak Rao, Pilaji Gaikwad became influential at Baroda. Raghuji Bhonsla became independent in Berar. These five were the members of the Maratha Confederacy and became practically independent of the Peshwas. The foundations of the Maratha princely houses—Holkar, Sindhia, Gaikwad, and Bhonsla—were laid during the years 1740-61.

Maratha
Confederacy

THE GROWTH OF THE SIKHS

The Sikhs avenged Guru Govinda's death. The next leader, Banda, of mysterious origin, became notorious for his horrible atrocities on the Muhammadans at Sirhind. Bahadur Shah marched against him and besieged him in the fortress at Lohagarh. Banda escaped. After the Emperor's death Bahadur came out again and continued his plunders. But he was besieged in the fortress of Gurudaspur in 1715; the Sikhs valiantly defended it but had to surrender. They were taken captive to Delhi where they met a cruel death calmly. Banda's son was killed before

Banda

his eyes and he himself was brutally executed. After this the terrible persecution of the Sikhs drove them for refuge to the hills and deserts of Rajputana where they bided their time. During Nadir Shah's invasion in 1739 and consequent anarchy they plundered towns and cities, and formed *misl*s or associations and developed a national army called the *khalsa dal* or army of the community. They built two forts. The state of confusion in the country, due to the invasions of Ahmad Shah Abdali and the weakness of the authorities of the Punjab and Delhi, gave them the opportunity to prosper. Their leaders settled in the plains and their allegiance to the Khalsa prompted them to help one another in their conquest. In 1758 they captured Lahore under Jassa Singh Kalal and minted coins to celebrate the event. They were not cowed by Ahmad Shah Abdali whom they harassed. In 1764 they again got Lahore. By 1799 there were a number of independent leaders, each with a principality and a *misl*, till the Khalsa got the Central Punjab under control. But with the low fortunes of the Moghul empire, their enemy, the leaders, now feudal chiefs, allowed themselves to be weakened by strife and dissensions till Ranjit Singh ended them by establishing a strong monarchy. The democracy of Guru Govinda's Khalsa terminated thus.

His death,
1716

In 1713 Churaman, the Jat leader, rose against the Moghul Emperor who, wearied with fruitless campaigns, made peace with him. Churaman became his vassal. He committed suicide in 1721. His nephew and successor, Badan Singh, raised the authority of his house over the Agra and Mathura districts by posing as the champion of Hinduism and by marriage alliances. He died in 1756. His son and successor, Raja Suraj Mal, "the Jat Ulysses," was a great political figure and extended authority over

The Jats

many districts* in the neighbourhood of Agra and Bharatpur.

**Decline of the
Rajputs**

After Aurangzeb's death, Amar Singh of Mewar, Jai Singh of Ambar, and Ajit Singh of Marwar tried to throw off their allegiance, but eventually they all tendered submission to Bahadur Shah. After Bahadur Shah's death Ajit Singh of Jodhpur attacked the Moghul empire. Sayyid Husain Ali, for whose murder the Emperor sent secret instructions to Ajit Singh, marched out and made peace with the latter, who submitted (1714) and gave his daughter in marriage to the Emperor (1715). He then got the government of Ajmer and Gujarat, and Jai Singh, of Surat. Both the Rajas were very untrustworthy sentinels. Ajit secretly helped the Marathas, for which he lost the government of Gujarat which was given to Haidar Quli. Thus Jodhpur was alienated. Ajit Singh was killed by his son—a mysterious death.

CHAPTER XXV

EUROPEAN TRADING NATIONS

THERE were two epoch-making discoveries in the last decade of the fifteenth century—Columbus discovered the New World (1492), Vasco da Gama discovered a new route to India (1498). The West touched the East by means of the Cape of Good Hope. For years and years the Muslim traders sent their merchandise through the Persian Gulf and the Red Sea over Syria and Egypt to the Eastern Mediterranean, whence it was carried

The Age of
Discovery

European
traders



Vasco da Gama at Calicut.

**Effects of
Turkish
conquests**

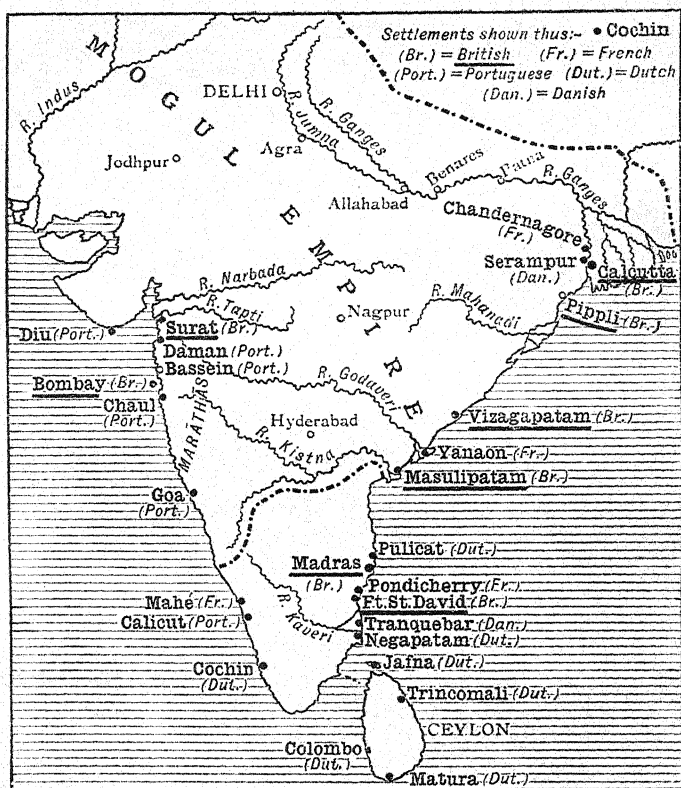
to Europe by the merchants of Geneva, Italy, Venice and South Germany. Turkey conquered Asia Minor, and took Constantinople in 1453. She controlled the Mediterranean and levied heavy duties on this trade. It stimulated search for a new route, and a new route was found. The seaborne trade passed into the hands of Portugal. Portugal prospered, Venice was ruined; no longer did she "hold the gorgeous East in fee." The ruin of Venice spelt ruin for the Muslim traders.

**Vasco da
Gama
The Zamorin**

The Portuguese discoverer found a welcome reception at the court of the Zamorin, the Hindu ruler of Calicut, and on his return he explained to his countrymen the advantages of trade with India. In spite of conflict with the Arabs who had hitherto the monopoly of the trade, and their patron, the Zamorin, the Portuguese gained a footing on the west coast of India due to their strong navy and artillery. Albuquerque, the governor of Portuguese India (1509), took Goa from Bijapur and Diu from Gujarat. He fiercely persecuted the Muslims, and encouraged the Portuguese to settle in India and marry Indian wives. His successors took Daman, Salsette, Bassein, Chaul, Bombay, San Thome in Madras and Hughli in Bengal. The Moghuls captured Hughli (1632) and the Marathas, Salsette and Bassein (1739). Only Diu, Daman and Goa remained to them.

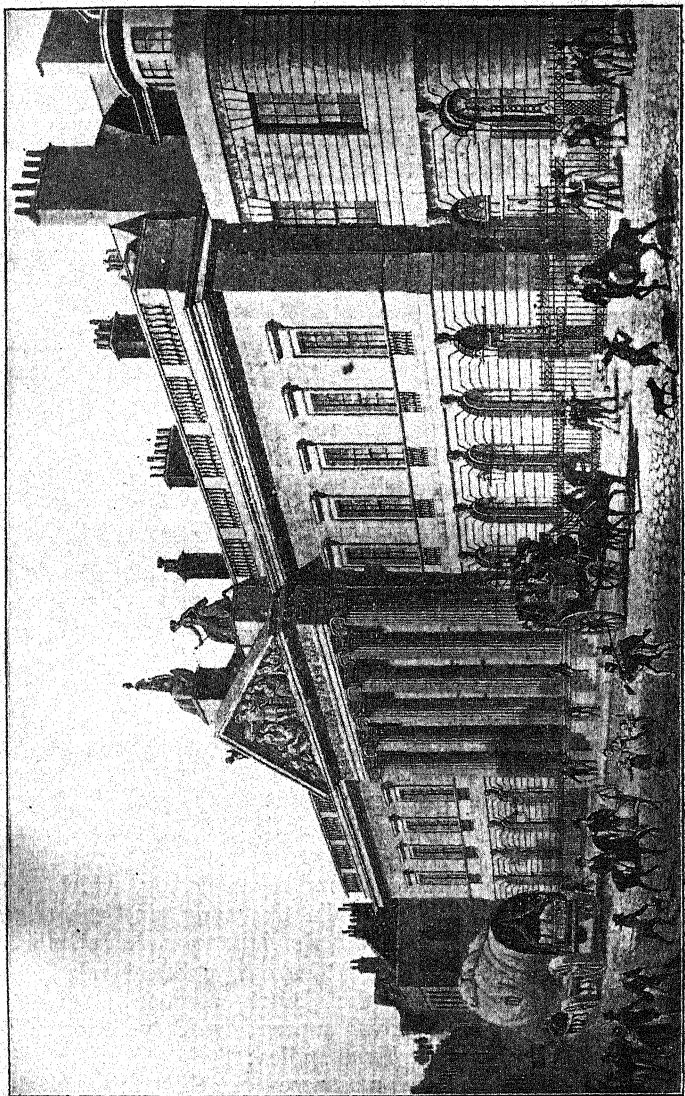
Albuquerque**Portuguese
settlements****Other nations
East India
Companies**

Other European nations followed the Portuguese and gradually dislodged them. They formed East India Companies to trade in the east. The English obtained their Charter in 1600, the Dutch formed their United Company in 1602, the Danes theirs in 1616, the Swedish (trade continued to China only) in 1631, the French in 1664, and the Flanders merchants their shortlived Ostend Company in 1722—all under royal patronage. Not only trade but territorial ambitions led to conflict and bitterness amongst



Chief Foreign Settlements in India at the end of the seventeenth century.





East India House, London.

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The Portuguese, Dutch and English

them. The Danes soon disappeared from the scene leaving the Portuguese, the Dutch, the English and the French contesting one another. Later on the Dutch mainly confined their attention to Ceylon, so the English and the French were left the main contestants for an Indian Empire.

The Dutch

By 1664 the Dutch ousted the Portuguese from many of their settlements on the Malabar Coast. They were more concerned with the Spice Islands, *viz.*, Sumatra, Java and the Moluccas. But they also built factories in India, *viz.*, "Pulicat (1610), Surat (1616), Chinsura (1653), Cassimbazar, Patna, Balasore, Bernagore, Negapatam (1659) and Cochin (1663)."

Rivalry and opposition

The Portuguese tried their best, by court intrigues, to prevent the English from obtaining settlements in India from the Moghuls. Intrigue at court led to the revocation of the commission for an English factory at Surat granted by Jahangir to Hawkins. They opposed the entry of Sir Henry Middleton to the mouth of the Tapti (1611), and they threatened to oust from Surat the English merchant colony "which in deep humiliation was unconsciously laying the foundations of the empire." The English retaliated; by an alliance with the Shah of Persia they drove the Portuguese out of Ormuz (1622); later on their commercial relations in India became peaceful. In 1661 Charles II married Catharine of Braganza and obtained Bombay as dowry, which he made over to the East India Company, and the two nations recognised each other's right to trade in India.

Peaceful commercial relations

Foundation of Bombay

The Dutch and the English

After the death of Elizabeth, political relations in Europe embittered the Dutch against England. The Dutch having naval supremacy, they hampered English trade in the East Indies; their hatred manifested itself in the massacre of the English at

Amboyna (1623). In time the feeling subsided, but commercial jealousy remained till 1759; when the Dutch were defeated at Bedara and made peace with the English.

The French founded their first factory in Surat in 1668, at Masulipatam in 1669 (under a patent obtained from the king of Golconda), at Pondicherry, and Chandernagore (1690-92, the site having been granted to them by Shayista Khan in 1674). In the beginning of the eighteenth century they abandoned the factories at Bantam, Surat and Masulipatam, and made Pondicherry their seat of government in India. In 1725 they captured Mahe, and in 1739, Karikal. They had no political views or ideas of conquest. It was only in 1740 that Dupleix dreamt of a French empire in India.

Advent of the French

We have already spoken of Hawkins, Middleton and Roe. An English factory was established at Surat in 1613. By 1619 the English had factories at Surat, Agra, Ahmedabad and Broach, under the authority of the Chief of Surat Factory. From Charles II they got Bombay (1668) which superseded Surat. They had established a factory at Masulipatam (1611); in 1632 they obtained a *firman* from the king of Golconda to trade in the ports of his kingdom. In 1639 from the Raja of Chandragiri, Francis Day obtained Madras where the English built Fort St. George. They had also started factories in Orissa, *viz.*, at Hariharpore and Balasore (1633); and in Bengal, *viz.*, at Hughli (1651), Patna, Cassimbazar and Rajmahal—all being made subordinate to Fort St. George (1659). For purposes of security they fortified the factories. From Sultan Shuja the East India Company and even private merchants got the privilege of free trade in Bengal (1651), and exemption from payment of customs (1658 and 1672). The

The English

Factories
Surat
Bombay

Madras

Bengal

Conflict

abuse of these privileges by the servants of the Company brought them into conflict with the local officials, and as the Moghul empire was too weak to control its officials, the English sought to protect themselves and maintain the position of the Company by force. They obtained from Ibrahim Khan, governor of Bengal, permission to trade in Bengal without molestation on payment of Rs. 3,000 in lieu of all dues. In 1690 Job Charnock founded Calcutta. The profits of the Company brought into existence rival companies, the New English Company being a serious competitor.

They were amalgamated in 1702 under the title of the "United Company of Merchants of England Trading to the East Indies." Farrukhsiyar was well disposed towards the English; an English embassy under John Surman waited on him and obtained a *firman* to trade in Bengal free of all duties on payment of Rs. 3,000 per annum, and to rent additional territories. Their privilege of free trade in Hyderabad was confirmed, and their Bombay



Suraj-ud-dowlah.

coins passed as currency in the Moghul empire—privileges which formed the Magna Charta of the Company. In 1739 they got from the Peshwa the privilege of free trade in his dominions. In Madras also, owing to their good relations with the ruler of the Carnatic and Nizam-ul-Mulk, their trade prospered.

The United
Company
Surman's
embassy

Magna Charta
of the
Company

But in Bengal, later on, they quarrelled with Murshid Quli Khan and his officers who levied toll on their goods. Allah Vardi Khan also tried to check their abuse of *dustuck*, and on his death Suraj-ud-dowlah came into conflict with them in trying to check their growing power. It is wrong to suppose that Suraj-ud-dowlah had from the first, or even before his accession, conceived the idea of expelling the English from Bengal. The English President was received with the utmost politeness and he congratulated him on his accession. But the English gave provocation to him. They gave protection to Krishnaballabh, son of Raja Rajballabh, Dewan of the Nawab's hostile aunt, Ghasiti Begum, who had secreted her wealth, and refused to surrender him to the Nawab. Besides, they flouted him by erecting new fortifications and increasing the abuse of the privilege of *dustuck* by pushing on private trade in violation of the *firman* of 1717. When his just demands were refused by the English, he attacked them. He took their factory at Cassimbazar and their guns. In June, 1756, he marched towards Calcutta which he attacked on the 16th. The Dutch and the French remained neutral. Unable to defend the fort, Governor Drake removed the English women and children to ships in the river (18th June). The besieged under Holwell made brave efforts for two days to save the fort, but had to surrender. It is said that the Nawab's officers imprisoned 146 Englishmen in a dark cell, eighteen feet square; it was a sultry June night in Calcutta and great was the suffering of the prisoners; 123 died of suffocation. This is the Black Hole Tragedy. Some scholars say that it never happened. All impartial writers free the Nawab from personal responsibility, even if the deed were actually done.

Conflict with
The Nawabs of
Bengal

Causes of
conflict

Black Hole
Tragedy, 1756

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Suraj-ud-dowlah's treaty with the English (February, 1757)

Conspiracy to dethrone him

Sham treaty

Battle of Plassey, 1757

Mir Jaffar—Nawab

Clive and Watson came from Madras, relieved the Fulta fugitives, and captured Calcutta (1757). By a treaty (February) Suraj-ud-dowlah made good the losses, restored the fort and the privileges of trade, allowed the English to fortify Calcutta, and permitted them to coin money. The truce was short-lived. When the Seven Years' War broke out* Clive captured Chandernagore (23rd March, 1757). The Nawab became nervous, the English suspected him of complicity with the French. Mir Jaffar, son-in-law of Allah Vardi Khan, conspired with Clive, who promised him the Nawabship, and dethronement of Suraj-ud-dowlah. Maharaja Krishna Chandra of Nadia and the Seths and some Hindu Zemindars joined the conspiracy. Clive made a treaty with Mir Jaffar to set him up as the Nawab if he confirmed their existing privileges of trade, delivered all Frenchmen with their factories and property to him, and compensated the Company and the Hindu, Armenian and European inhabitants of Calcutta for the recent losses. He made another sham treaty with Omi Chand (or Amir Chand) to pay him 30 lakhs for keeping the secret, and on this he caused the signature of Watson to be forged.

Thus armed Clive pretended that Suraj-ud-dowlah had violated the treaty of February and attacked him at Plassey. Treachery, treason, and betrayal ruined the Nawab. His forces were defeated, he fled to Rajmahal, but was captured and brutally murdered at the instance of Mir Jaffar's son, Miran.

Mir Jaffar now became the Nawab (24th June). To his disappointment the treasury yielded no money, but he had to pay nearly 60 lakhs of rupees (of which Clive only got over 20 lakhs) to the English conspirators—the members of the Select

Committee. He gave a *jagir* to Clive with an income of over 3 lakhs per annum. He paid this heavy price for a sham and a name, for Clive had the real power and was the master of the new Nawab and of Bengal. The English soon got the 24-Pergannas as their Zemindari.

Clive's gain

Mir Jaffar soon became odious to the people and to the Hindu Zemindars who rose against him. Clive helped him maintain order, as a price of which he secured to the Company the profitable saltpetre trade in Bihar. Shah Alam

Increase of
British
power in
Bengal

threatened an invasion of Bengal early in 1759 and appeared on the borders of Bihar, but his allies deserted him and Clive (with Miran) repulsed the weak attack, for which he got the revenue which the Company, as Zemindar, had to pay for Calcutta territory. Jealous of English prosperity the Dutch,



Mir Qasim.

The Dutch
attack, 1759

in defence of their interests, attacked Bengal in 1759. Mir Jaffar, to whom the domination of Clive proved a burden, is said to have been in complicity with them. The English defeated the Dutch and gained a further step in their onward march to power.

Clive went home in 1760. Vansittart succeeded him as governor of Calcutta. Mir Jaffar had become too poor to meet the increasing demands of the Company. So "in violation of the most solemn oath" they dethroned him and sold the Nawabship to his

Vansittart

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Mir Qasim

**Conflict with
the English**

**Battle of
Buxar, 1764**

**Death of Mir
Jaffar**

**Return of
Clive, 1765
The English
and the
French in
Southern
India**

son-in-law, Mir Qasim, for the price of the districts of Burdwan, Midnapur, Chittagong, ceded to them, and rich presents to the members of the Council, which "casts a sordid air over the whole business." Mir Qasim was a strong man, a wise ruler and administrator, "the most extraordinary prince of his age," but he got no chance to display his abilities. He removed his capital to Monghyr, improved his army, manufactured firelocks and guns,* reformed the administration and suppressed the refractory Zemindars. He wanted to check the abuses of inland trade by the Company's servants who even sold the *dustucks* (permits) to the prejudice of the Indian traders. Desirous of meting out equal treatment to all traders, English and Indian, he abolished the duties (1762). The English resented this, and Ellis, Resident at Patna, captured Patna. War broke out. Mir Qasim was defeated at the battles of Gheria, Suti and Uduanullah (1763). He killed Raja Ram Narayan and two Seth brothers suspected of complicity with the Company and fled to Oudh to secure the help of its ruler, Shuja-ud-dowlah, massacring the English prisoners at Patna. Both were defeated at Buxar by Major Hector Munro.

During the interval the English set up Mir Jaffar again as the Nawab. On his death in 1765 his son, Najm-ud-dowlah, became the Nawab. Miran had been killed by lightning, his minor son was passed over. The English secured further trade privileges from the father and the son. But corruption amongst the servants of the Company was rife, to reform which Clive (now Lord Clive) returned to India. In South India, also, after varying fortunes the English emerged

*In Monghyr, Mahalla Qasimbazar is still famous for firelocks; Mahalla Topekhanah bazar is reminiscent of guns.

victorious out of their conflict with the French. Their relations in India were the outcome of events in Europe and America. Their hostilities in India began with the War of the Austrian Succession in 1740, and received a check by the Peace of Aix-la-Chapelle (which ended the war) in 1748. Hostilities began again with the Seven Years' War in 1756.

The political condition in Southern India is intimately associated with their relations. The Deccan was the subah of the Nizam-ul-Mulk, Asaf Jah. At Arcot, Dost Ali, the Nawab of the Carnatic, owned a nominal submission to him. His son, Safdar Ali, and his son-in-law, Chand Saheb, conquered Trichinopoly in 1737. They wanted to conquer Tanjore, a Maratha principality. The Marathas burst into the Carnatic with a lakh of men and killed Dost Ali in a battle (1740). After their departure Safdar Ali went to Arcot, and Chand Saheb to Trichinopoly. The Marathas came again and took away Chand Saheb as prisoner to Satara. Plunder and famine ruined the Carnatic. There were some weak rulers. In 1743 the Nizam-ul-Mulk drove away the Marathas from Trichinopoly, and appointed (after one governor) Anwar-ud-din as the governor at Arcot.

Political
condition

Dupleix became governor of Pondicherry in 1742. When the war broke out in Europe, the English threatened Pondicherry (1745), but after an engagement with La Bourdonnais, sailed away (1746). The latter now besieged Madras, which surrendered after a weak resistance. La Bourdonnais quarrelled with Dupleix regarding Madras. Dupleix thought that the restoration of Madras would jeopardise the French position in India. On the other hand, if Madras were taken, Fort St. David and Bengal would come into the hands of the French. La Bourdonnais took a bribe and concluded a treaty with the Madras Council,

Rivalry of the
French and
English:
First Stage

La Bour-
donnais under
Dupleix

Madras

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agreeing to restore Madras. On his departure Dupleix seized Madras. This excited the jealousy of Anwar-ud-din, who demanded the transfer of Madras to him, and sent troops who were defeated.

Having taken Madras, Dupleix wanted to have Fort St. David. An English fleet arrived in 1748 and besieged Pondicherry, but the siege had to be raised—"a conspicuous success for Dupleix and a conspicuous failure for the English." But to his great mortification Madras was restored to the English when the treaty of Aix-la-Chapelle was concluded (1748).

Sea-power

The war showed the influence of sea-power, superior method of European warfare, and political decay of the Indian system. "It set the stage for the experiments of Dupleix and Clive." The two trading nations had become powers whose alliance and support the country powers sought.

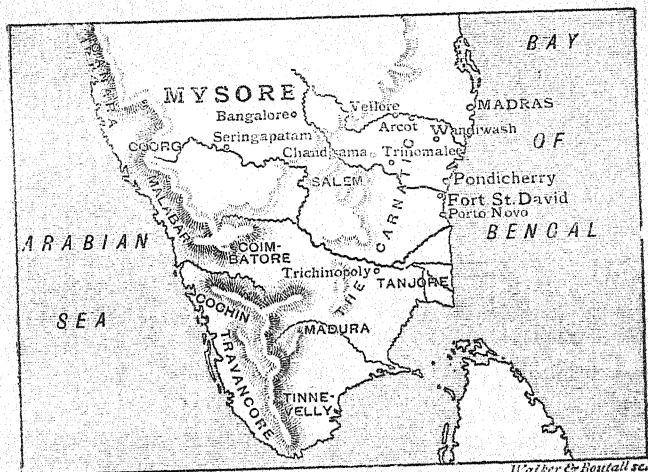
They share in
native
politics

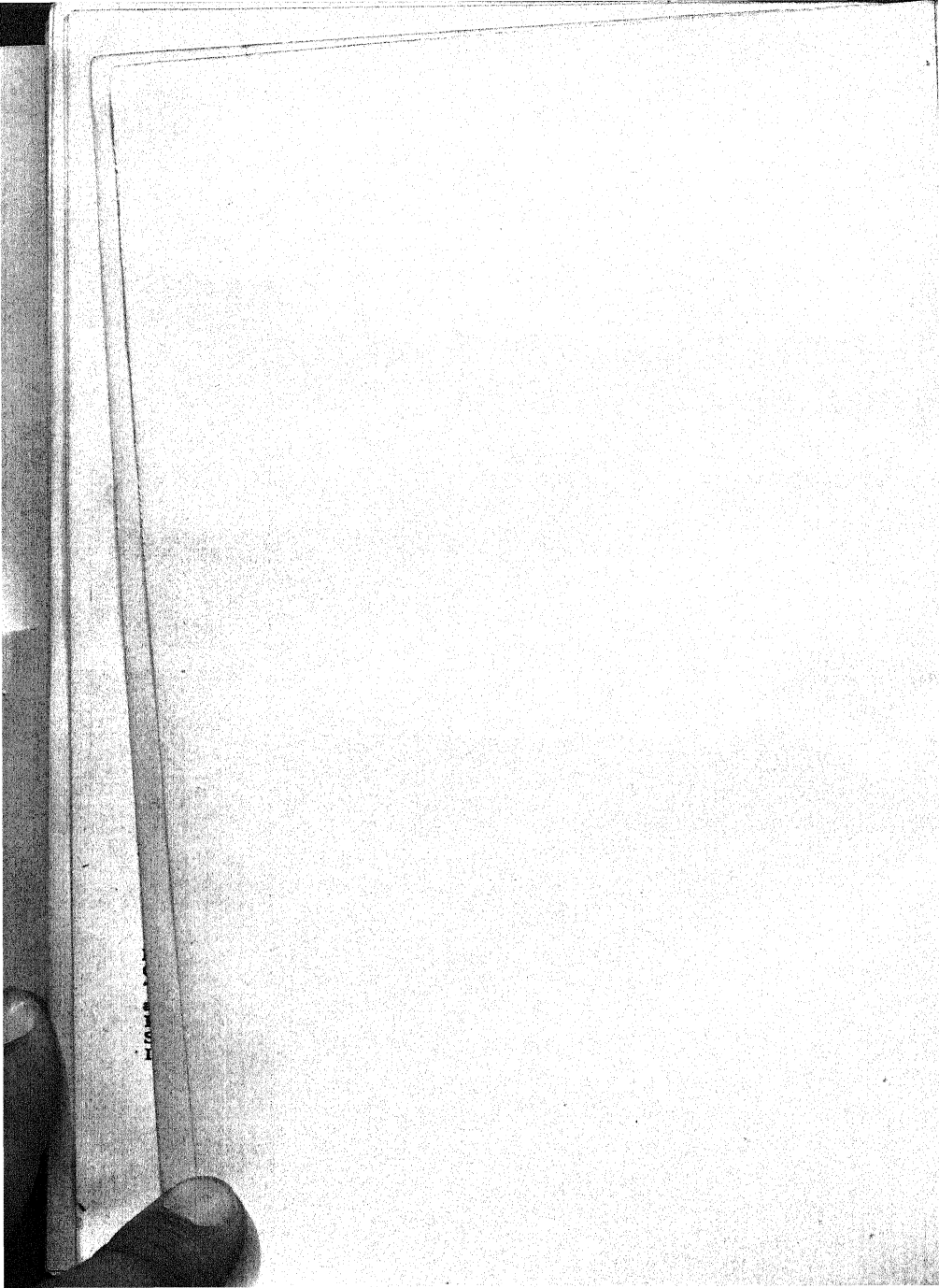
The English showed the way by interfering in native politics. They espoused the cause of Shahji, a dispossessed claimant of the throne of Tanjore. They took Devikottai in 1749.

Second Stage,
1748-54

The Carnatic
Wars
Succession
disputes

With Asaf Jah's death in 1748, the Deccan was given up to anarchy. His son, Nasir Jang, and grandson, Muzaffar Jang, claimed the Subadarship of the Deccan. The latter joined Chand Saheb who aimed at the throne of Arcot, and both gained the help of Dupleix, who wanted to increase French influence. Their combined forces defeated Nawab Anwar-ud-din who was killed in the battle. The latter's (illegitimate) son, Muhammad Ali, took refuge in Trichinopoly and got the help of the English, who were determined to stop the growth of French influence. On his way to Trichinopoly, Chand Saheb besieged Tanjore, but was compelled to raise the siege by Nasir Jang who was aided by a British contingent. In March, 1750, after a battle at Jinji, the French retreated to





Pondicherry with Chand Saheb, and Muzaffar Jang surrendered to Nasir Jang. But the French suppressed Nasir Jang, killed him, and proclaimed Muzaffar Jang as the Subadar of the Deccan, for which Dupleix was made governor of a large territory and got the port of Masulipatam. After Muzaffar Jang's death in a skirmish (1751) Bussy made Salabat Jang, another son of the Nizam, his successor.

Dupleix was now at the height of his influence. Chand Saheb closely besieged Muhammad Ali in Trichinopoly. At this

critical moment the genius of a youth named Robert Clive saved the English position. Instead of directly relieving Trichinopoly he proceeded to seize Arcot, Chand Saheb's capital, with a small force of 200 European and 200 Indian sepoys and took it. When Chand Saheb's son, Raja Saheb, invested Arcot, he defended it bravely (1751). After repulsing the attack he went to Trichinopoly and



Dupleix.

defeated Chand Saheb and the French, and won the Carnatic for Muhammad Ali who now ruled at Arcot (1752). The French did not acknowledge him to be the Nawab, and declared in favour of Dupleix. Hostilities went on till Dupleix was recalled, and peace was made with the English in 1754.

Dupleix is a striking historical figure. He was unselfishly devoted to the interests of his nation and

country and, unlike La Bourdonnais, he was unmoved by sordid motives. He was bold in imagination. He dreamt of founding a French empire in India and rightly preferred Indian acquisition to American. He so greatly increased the prestige of the French in India that the English regarded him as their deadliest enemy. He was great in character, he did not stoop low even in diplomacy. His failure was due to want of financial support from home. He was chivalrous, he spent his own and his friends' money (about 35 lakhs) on wars. He made a mistake in sending Bussy to the Deccan and thus dividing his strength. He "lost everything by wishing to hasten the work of time."

Robert Clive



Clive.

A word about Clive. He was born at Market Drayton in 1725. He was a wilful youth; came to Madras as a writer in the service of the Company, had his share in fighting when La Bourdonnais captured Madras, in defending Fort St. David, and in the Tanjore expedition. His subsequent achievements have been narrated in their proper places.

Hostilities began again with the outbreak of the Seven Years' War (1756). Bussy secured a strong position at Hyderabad, and obtained for the French the Northern Sarkars. Clive seized

The Seven
Years' War
Third Stage,
1756-63

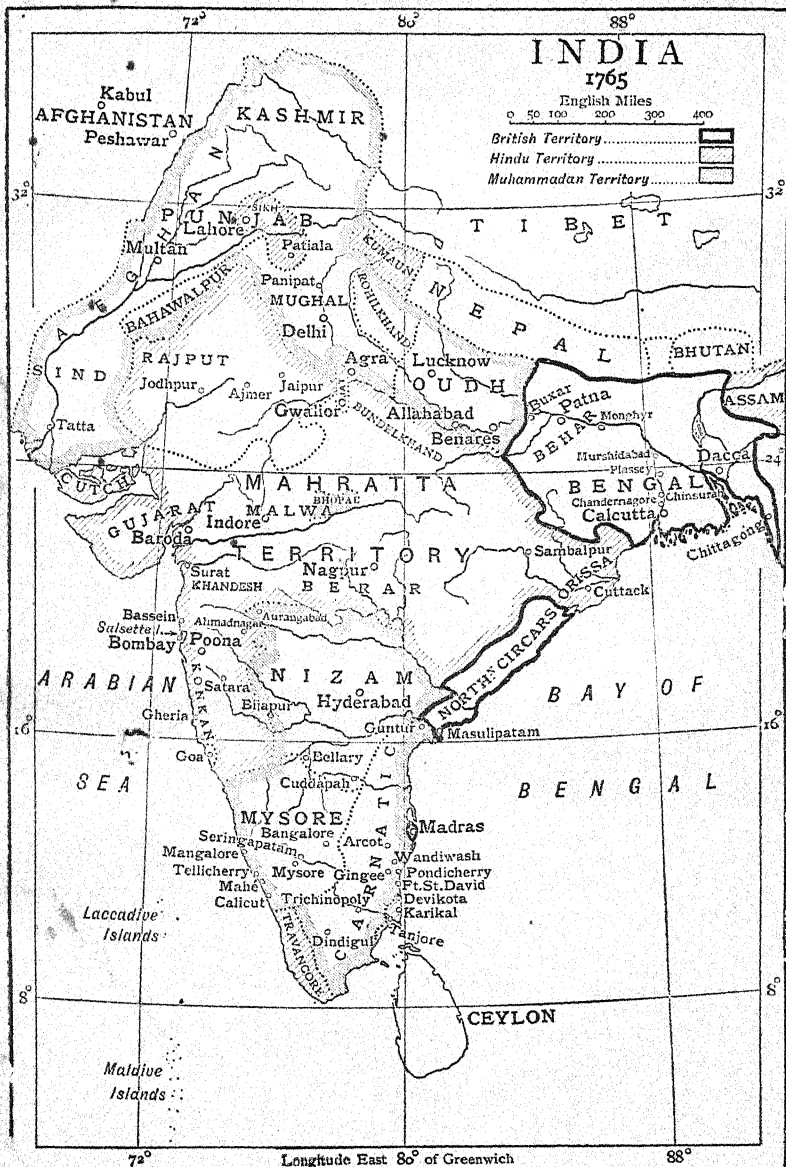
Chandernagore (March, 1757), and shattered all French hopes of establishing power in Bengal. The English fleet was strong at sea. Count de Lally, the commander (who came to India in April, 1758), was at a disadvantage. He was opposed by the civil authorities at Pondicherry and got no help from home. He stormed Fort St. David (1758) and invested Tanjore, which was saved by the timely arrival of an English fleet (August). He summoned Bussy from Hyderabad, where the French influence began to wane. He laid siege to Madras (December, 1758), but Lawrence defended it heroically. An English squadron arrived in time and saved it (1759). The French lost the Northern Sarkars, which the Nizam transferred to the English. Feeling it "his duty to contribute his mite towards the destruction of the French," Clive sent a Bengal detachment under Colonel Forde, who took Masulipatam (April, 1759). All hopes of the French were dashed to the ground when Lally was defeated by Sir Eyre Coote at Wandewash (1760). The French began to lose. Pondicherry capitulated in 1761 and was destroyed. Lally became a prisoner of war, subsequently released on parole. He was unjustly accused of betraying the interests of his country, tried for two years, condemned to death and executed. The Peace of Paris concluded the war in 1763, and restored the French possessions. The French power declined and ceased to trouble the English seriously.

Decline of the French

The failure of the French was not due to Dupleix whose scheme was all right, nor to Lally, who had to fight against great difficulties. The sea decided the issue. Whenever success seemed to be within his grasp, the superior English fleet came and foiled his efforts. He was not given enough money for his campaigns, whereas the English, successful in Bengal,

Causes of French failure

and realising that "Bengal was the heart of India" got the sinews of war. Plassey was the main key to their victories. Bengal was the pivot of the British Empire in India.





CHAPTER XXVI

POLITICAL SITUATION AND INTERNAL CONDITION ABOUT 1765

WE have seen how the Moghul empire broke up after the death of Aurangzeb. His religious intolerance brought about the Hindu revival. The Rajputs stood aloof, and gradually declined. The Marathas rose to power, they held in fee the territory between the Carnatic and the Punjab. The Jats in revenge overran Central India and burnt the bones of Akbar taken out of his tomb. The persecuted Sikhs grew into a militant brotherhood and avenged the death of Guru Govind and Banda by horrible cruelties when they got occasion. The invasions of Nadir Shah and Ahmad Shah Abdali brought chaos and anarchy. Oudh, Bengal and the Deccan became independent. The Nawab of the Carnatic in turn owned a nominal submission to the Nizam-ul-Mulk. The English and the French, each dreaming of an empire, interfered in Indian politics. The Carnatic Wars reduced the Muslim power of Hyderabad and Arcot, and wiped out the existence of the Hindu States of Tanjore and Trichinopoly. The French were humbled; the English alone stood out. But a new factor was coming in—Hyder Ali of Mysore. Plassey made over Bengal to the English. Buxar ended the power of Oudh and completed the political tragedy of the House of Timur. Shah Alam became a pensioner of the English and a tool in their hands. Clive restored Suja-ud-Dowlah to his old dominions, except Kora and

Political
condition

Allahabad which he gave to the Emperor. From the one he got fifty lakhs, from the other the *Dewani* of Bengal. "The power behind the throne" came before it; the phantom Nawab of Bengal receded, soon the Company "stood forth as the Dewan." Chandernagore and Wandewash had extinguished the influence of the French, and Bedara, of the Dutch. Panipat had already dealt a blow to the Marathas, and cleared the path for the English.

In 1498 the sea linked the destiny of India with the West. As time went on it became evident that the Mistress of the Seas would hold India. The Portuguese, the Dutch and the French lay prostrate at the feet of Britannia who ruled the waves.

Internal
condition

At the time of Aurangzeb the splendour and the heavy expenditure of the court ruined the country. "No adequate idea," wrote Bernier, "can be conveyed of the sufferings of the people. The cudgel and the whip compel them to incessant labour for the benefit of others: and driven to despair by every kind of cruel treatment, their revolt or their flight is only prevented by the pressure of a military force." The half century following did not improve their condition. The benumbed hand of the emperor could not check chaos and anarchy. The Marathas, the Afghans and the Sikhs looted the country and oppressed the people. Their example was followed by selfish bands of military adventurers. There was no patriotism, no nationalism. Loot and famine desolated the Carnatic. The harshness and rapacity of the Muslim Nawabs of Bengal threw the Hindu trading and financing classes into the arms of the English. They rose against the common enemy and overthrew him. But the Company's servants were equally rapacious. In trying to check them Mir Qasim met his doom. Clive describes the wretched condition of

Bengal in these words: "I shall only say that such a scene of anarchy, confusion, bribery, corruption and extortion was never seen or heard of in any country but Bengal, nor so many fortunes acquired in so unjust and rapacious a manner . . . they have exacted and levied contributions from every man of power and consequence from the Nawab to the lowest Zemindar." The Hindus, oppressed by the Nawabs, fondly hoped for relief even from the plundering Marathas; the Hindus and Muslims looked to some vague divine power to deliver them from the rapacity of the Company's servants.

CHAPTER XXVII

REVIVAL AND DECLINE OF THE MARATHA POWER

After Panipat

PANIPAT gave the answer to the question as to who were to be the masters of India—the Afghans or the Marathas. But the victorious Ahmad Shah did not stay in India to offer any check either to the Marathas or the English. Had he been here to found a dynasty, the English could not have so easily consolidated their power. The Marathas soon recovered from the shock. But their confederacy—the Bhonsle, Sindhia, Holkar, and Gaekwad—weakened the central power of the Peshwa at Poona by pursuit of private interests. They rose again to fall.

Madhav Rao

Balaji Baji Rao died in June, 1761, and was succeeded by his son, Madhav Rao (Madhu Rao). The new Peshwa was only seventeen; his ambitious and designing uncle, Raghunath Rao (Raghoba), held the reins of government for the while, but had to transfer them to the spirited boy (1762). On the resignation of Raghoba, Nana Fadnavis (chief accountant) guided his counsels. Enraged at loss of power, Raghoba, with the help of the Nizam, took Madhava prisoner, and regained control. But soon peace was made between them. The Marathas defeated the Nizam who supported their enemy, Janoji Bhonsle of Berar, made an alliance with him and defeated the Bhonsle (1766), and twice defeated Hyder Ali of Mysore (1767 and 1770). The power of the Marathas increased under Madhava. In 1769 Visaji

**Rising
power of the
Marathas**

Kishan, with Sindhia and Holkar, entered Hindusthan, exacted tribute from the Rajputs, the Rohillas and the Jats, took Shah Alam with them from Allahabad to Delhi and reinstalled him (1771). But the premature death of the Peshwa (November, 1772) was worse than Panipat—it was fatal to the solidarity of the Maratha empire. “His death swept away the only barrier which restrained the floods of political intrigue, and they now rushed forward to undermine what was left of the foundations of Maratha ascendancy laid by the great Shivaji.”

Death of
Madhava, 1772

The weak and sensual Narayan Rao succeeded his brother, Madhav Rao, as the Peshwa. He placed his uncle, Raghoba, under arrest, but the latter's wife, Anandi Bai, entered into conspiracy and brought about the murder of the Peshwa.

Narayan
Rao, 1773

Raghoba became the Peshwa, but in 1774 a son was born to Ganga Bai, widow of Narayan Rao, and a Council of Regency was formed by Nana Fadnavis. The news reached Raghoba then campaigning against Hyder Ali. He hastened back to Poona, but soon found his case lost. The child was formally invested as the Peshwa. Unable to find help from Holkar and Sindhia, Raghoba turned to the English. They wanted Bassein and Salsette. The Bombay Council, anticipating the Portuguese, captured Salsette; but the Calcutta Council, except Warren Hastings, disapproved of the capture. Raghoba's negotiations ended in the Treaty of Surat (March, 1775), by which the English agreed to assist him on his ceding Salsette, Bassein and the islands. The treaty led to the first Maratha War.

Raghoba

Nana
Fadnavis

Madhav Rao
Narayan

Treaty of
Surat 1775

The Calcutta Council condemned the Bombay Government for their support to Raghoba as inconsistent with their traditional friendly relations at Poona. The Bombay Government justified its action,

First Maratha
War

Treaty of
Purandhar,
1776

Convention of
Wadgaon,
1779

Repudiation
by Hastings
Goddard's
march

Hastings'
difficulties

Popham
takes
Gwalior

pointing out the importance of Bombay and that it would be impolite to desert Raghoba when Colonel Keating had secured some success for him. But the supreme government at Calcutta did not listen. They sent Colonel Upton to Poona, and he signed the Treaty of Purandhar (March, 1776), by which the English kept Salsette, repudiated the Treaty of Surat, and made peace with the Marathas. Raghoba was bewildered, and given asylum at Surat by the Bombay Government, who, when they got the despatch of the Directors confirming the Treaty of Surat, threw the Treaty of Purandhar to the winds and decided that Raghoba should be the Regent of the minor Peshwa. War began, the British army was defeated and the disgraceful Convention of Wadgaon was made (1779), the terms being the restoration of all conquests made since 1773, and Sindhia's share in Broach revenues. Hastings at once repudiated the Convention and sent Colonel Goddard, who made his famous march through the heart of India, to Bombay. Raghoba obtained his protection from the English; Sindhia and Holkar supported the Peshwa. Goddard defeated the Marathas and remained in Gujarat protecting his ally, Fateh Singh Gaekwad. Hastings was now in difficulty: there was no money in the coffers, Nana Fadnavis had formed a confederacy with the Nizam and Hyder Ali (who swept over the Carnatic up to the gates of Madras) and there was a suspicion of French co-operation. Hastings sent Captain Popham to Central India, who took the fort of Gwalior hitherto regarded as impregnable (3rd August, 1780). On the 11th December (1780), Bassein fell to Goddard. But he soon met with a reverse at Bhorghat at the hands of Holkar. Major Camac defeated Sindhia in February, 1781. The fall of Gwalior, and Bassein, and his own defeat,

and the reputation of Holkar, convinced Sindhia that his real advantage lay in his friendship with the English, and he made a treaty with them in 1781. Through Madhaji Sindhia, who acted as the intermediary for the English, the Treaty of Salbai was signed (May, 1782). Salsette was retained by the English, and Raghoba retired with a pension. It brought peace to the English for twenty years.

Treaty with
Madhaji
Sindhia

Treaty of
Salbai, 1782

Madhaji Sindhia now practically became independent of the Peshwa at Poona, notwithstanding the design of Nana Fadnavis to maintain his predominance. Their mutual jealousy remained covert owing to the increasing power of the English. He wanted to re-establish Maratha control over Northern India, and build up an empire. He employed Count Benoit de Boigne and other military adventurers to train his army on European lines. The military efficiency was soon apparent. He took the

Madhaji
Sindhia

His rivalry
with Nana
Fadnavis



His reform of
the army

Madhaji Sindhia.

fortress of Gwalior, and made an incursion to Bundelkhand. Shah Alam invited him to Delhi to help him to put down a revolt at Agra (1784). Unable himself to control the chaos at court, he permitted Sindhia to assume control of affairs; appointed him the deputy of the Peshwa, who was given the title of the *Wakil-i-mutlak* (vice-regent of the empire), and gave him the command of the Moghul army. Sindhia paid the expenses of the

Controls
Delhi affairs

imperial household. He recovered for the titular emperor the Doab, Agra and Aligarh (1785).

Nana
Fadnavis

His enemy, Nana Fadnavis, was trying to recover Maratha possessions in the south with the help of the Nizam. For a while he was engaged in quashing a plot to depose the Peshwa in favour of Baji Rao, son of Raghoba, who died in 1782. When Tipu made an unprovoked attack and maltreated the Hindus, a Maratha army with Tukoji Holkar and Raja of Berar attacked Tipu, who fearing English intervention, made peace with the Marathas (1787). Madhaji's enemies were the Muhammadans whose *jagirs* he resumed, the Rajputs from whom he exacted tribute, the Sikhs and the Delhi faction. He was unsuccessful against the

Sindhia's
enemies

Gholam Qadir

Shah Alam
blinded and
deposed

restored

Rajputs and had to retreat from Gwalior. Gholam Qadir, a Rohilla, repulsed his attack (aided by a Jat army), took possession of Delhi (June, 1788), looted the palace, blinded Shah Alam and treated him and his family with barbarous cruelty. Nana Fadnavis sent Tukoji Holkar with reinforcements and enabled him to recover Delhi (1789). Sindhia took a bloody revenge on Gholam Qadir and re-seated the blind emperor on the throne. He annexed the Doab, Delhi and Agra, and obtained successes over the Rajputs. Nana Fadnavis and the Holkar intrigued against him. But he completely defeated Holkar at Lakheri in 1792. His supremacy in Northern India became complete. He went to Poona with a military escort to establish his authority, but died suddenly (1784). Daulat Rao, his grand-nephew, a boy of thirteen, succeeded him.

Sindhia
defeats
Holkar

His death,
1784

Other mem-
bers of the
Maratha
Confederacy

Like Sindhia, Raghuji Bhonsle, Raja of Berar, the Sena Sahib Subah or hereditary commander of the Maratha army, was virtually independent. His territory stretched from Nagpur to Cuttack. Sawaji Gaekwad, ruler of Gujarat and Kathiawar, being imbecile, his younger brother, Fateh Singh administered the

territory (1771-89). In 1792 Sawaji died, his brother, Govinda Rao, succeeded him, and ruled till his death in 1800. After the death of Malhar Rao Holkar, his widow, the famous Ahalya Bai, ruled for thirty years (1766-95), with exceptional wisdom. Her internal administration was "altogether wonderful." Freedom from foreign attack, internal peace and beneficial government made the people of Indore (which she raised to a wealthy city) happy and contented. Tukoji Holkar commanded her army, which had European training. He ruled for two years (1795-97). After his death came chaos and confusion. This state of affairs remained until settled by the British in 1818.

Holkar
Ahalya Bai

The Marathas demanded arrears of *chauth* and *sardeshmukhi* from the Nizam and defeated him at Kharda (1795), and obtained cessions of territory. Sir John Shore could not help the Nizam against the Marathas who were then friendly to the British. Nana was at the height of his power. Madhav Rao Narayan, sick of the galling tutelage of Nana, committed suicide (October, 1795). Raghoba's son, Baji Rao, succeeded him, in spite of the intrigues of Nana, his enemy. Nana was arrested and his house plundered. Sindhia, the enemy of Baji Rao, released him, who now lost all influence. Internal dissensions weakened the Marathas. Baji Rao II, a weak and evil man, only hastened the end of the empire. He had no military ability, and no honest policy. He set the Maratha chiefs quarrelling. On a disputed succession at Indore, Daulat Ram Sindhia and Jaswant Rao Holkar (natural son of Tukoji) were in fierce conflict. When Baji Rao joined the Sindhia, Jaswant Rao totally defeated their forces. On his flight Jaswant Rao placed Vinayak Rao on the *gadi*. Baji Rao now concluded the Treaty of Bassein (1802) and accepted

Nizam
defeated at
Kharda, 1795

Death of
Peshwa, 1795
Baji Rao II

Treaty of
Bassein, 1802

Wellesley
Lake

Assaye

Argaon
Laswari

Treaty of
Devagaon

and of Surji
Arjungaon

Dig

Bharatpore

Peace with
Holkar

The Third
Maratha War
1817-19

subsidiary alliance, whereupon he was restored to his throne at Poona by the British. The Maratha Chiefs did not tolerate the interference of the English and united against them; but they had no cohesion nor promptness. Arthur Wellesley (the future Duke of Wellington) came to the Peshwa's help. Lord Lake attacked the territory of the Sindhia. Many of his European officers deserted, and the soldiers, following western methods, failed miserably. Wellesley defeated Sindhia and Raja of Berar at Assaye. The latter's army suffered a further defeat at Argaon. Lake beat Sindhia at Delhi and Laswari. The Raja of Berar made the Treaty of Devagaon by which he ceded the province of Cuttack (Orissa) and accepted the subsidiary alliance. The Sindhia made a similar treaty at Surji Arjungaon. The Nizam, for his loyalty, got Berar and Ahmadnagar. Jaswant Rao Holkar defeated Colonel Monson, but was himself defeated at Dig. Lake could not take the fortress of Bharatpore, but the Raja made peace with the English. The aggressive policy of Wellesley was not liked by the Directors, who recalled him. A policy of peace was now pursued. The defeated Holkar was given back his lost territories (1805).

The Marquess of Hastings renewed the system of subsidiary alliance and followed an aggressive policy. Baji Rao found the English domination unbearable. He connived at the murder of the minister of the Gaekwad by his favourite, Trimbakji Danglia, whom he delivered to the British. But Trimbakji effected a romantic escape. Baji Rao was planning a Maratha combination against the British. But Hastings made a subsidiary alliance with the regent, Appa Sahib of Nagpur, in 1816. Baji Rao had to sign a treaty in 1817 (June) renouncing his headship of the Maratha confederacy and ceding Konkan

and some other lands to the British. He and his allies, however, fought the British, but were successively defeated at Kirkee, Ashti and Koregaon. Appa Sahib attacked the Resident at Sitabaldi but was defeated at Nagpur, and Holkar at Mahidpur. The Peshwa was deposed, and pensioned off. His office became extinct, and his dominions were now ruled by the British. Appa Sahib was deposed in favour of a minor Bhonsle, and his army disbanded. The portion of his dominions north of the Narbada was annexed. Holkar submitted by the Treaty of Mandasor. Sindhia, who did not take part in the war, also submitted.

The Maratha power became extinct and the British supremacy was completely established. Hastings' firmness and moderation bore fruit. His "measures converted the hostile princes like Sindhia and Holkar into staunch allies of the British Government and diffused from Cape Comorin to the banks of the Sutlej a spirit of tranquillity and order which India had never known since the spacious days of Akbar."

**British
Supremacy**

CHAPTER XXVIII

GROWTH OF THE NEW BRITISH INDIAN STATE FROM 1765

Political
mastery over
Bengal

Treaty of
Allahabad
Suja-ud-
dowlah—a
dependent
ally

Shah Alam

Diwani

Real power of
the Company

Nawab, a
pensioner

Dual System

We have already seen that Clive restored to Nawab Suja-ud-dowlah of Oudh his territory, except Kora and Allahabad, and obtained fifty lakhs of rupees. He secured the defence of the Oudh frontier with no cost to the Company and made it a bulwark against the Maratha attack. The English also got the right to trade duty free in the Nawab's dominions.

Emperor Shah Alam was given the districts of Kora and Allahabad and an annual tribute of twenty-eight lakhs of rupees as the price for the grant of the *Diwani* of Bengal, Bihar and Orissa (12th August, 1765). This gave the Company the right of revenue collection and civil justice. It had already (February, 1765) got from the Bengal Nawab the *Nizamat* function, *viz.*, military control and criminal justice. Thus the two functions of the Nawab, the *Diwani* and the *Nizamat*, were transferred to the Company, and to him nothing remained but "the name and shadow of authority." The Nawab became a pensioner, and the Company from "the trading body became the ruling power."

But the Company left the *Nizamat* function in the hands of the Nawab, to whom a fixed amount was paid for the expenses; they only discharged the civil function. Thus arose the dual system. The Company enjoyed power without responsibility.

Clive got a formal cession of the Northern Sarkars from Shah Alam. Nawab Muhammad Ali of the Carnatic became a pensioner of the Company, who got sovereign authority. But there were still difficulties to face. There was Hyder Ali of Mysore. South India

The son of a soldier and a soldier himself, Hyder Ali's energy and talent enabled him to rise to the office of the Commander-in-Chief of the Mysore Raja's army. He acquired military ability in association with the French and was a bold commander, skilful in tactics, energetic and sanguine. He managed to imprison the chief minister (*dalaway*) of the Hindu Raja of Mysore and take his place. He kept the Raja also as a prisoner and showed him once a year to the public. By his sound administration he raised the Mysore State to a high position. Though unlettered he was not without political wisdom. Hyder Ali



Hyder Ali.

Hyder Ali quickly extended his dominions to the Malabar Coast, but on the north he was checked by the Nizam and the Marathas. He came into conflict with the English who were the protectors of Muhammad Ali. The English made an alliance with the Nizam (Nizam Ali) against Hyder Ali as a price of the cession of the Northern Sarkars (1766). English alliance with the Nizam

It is clear that alliance with the Indian powers—the Nizam, the Marathas and Mysore—whose

Relations with
Mysore, the
Nizam and the
Marathas
First Mysore
War,
1767-69

Treaty of
Madras, 1769

Second
Mysore War,
1780-84

English
reverses

interests were mutually hostile, could only be temporary and shifting. The triple alliance of the English, the Nizam and the Marathas against Hyder gave way. Hyder bought off the Marathas. When the Nizam, with General Smith, invaded Mysore and appeared before Bangalore (1767), Hyder bought him off. Thus deserted, the English fought alone. In 1768 the Nizam made peace with the English. But in 1769 Hyder appeared before Madras with cavalry which Smith could not repel. The Madras Government made the Treaty of Madras on the basis of restoration of mutual conquests and defensive alliance. But when Hyder was attacked by the Marathas the English did not help him (1771).

Hyder Ali wanted Guntoor which the English attempted to possess. He claimed sovereignty over the Malabar Coast (which he conquered) including European settlements. When war broke out in Europe between France and England, the Madras Government captured the French settlement of Mahe (1770) under Hyder Ali's protection. He complained that the English had violated its neutrality. He made an alliance with the French, with Nana Fadnavis and the Marathas (with whom the English were then at war), and the Nizam (who was on bad terms with the Madras Government). It was proposed to make simultaneous attacks on English possessions. Nana demanded the surrender of Raghoba by the English, but they would not give him up. In answer to this rebuff Hyder Ali, now the ally of the Marathas, swept over the Carnatic up to the gates of Madras. He destroyed Colonel Ballie's detachment at Pollilur (1781). Munro retired to Madras. Warren Hastings rose to the occasion. He sent Sir Eyre Coote to the scene of hostilities. Sir Eyre Coote wrote to Goddard to do his best

to effect peace. He, however, won victories at Porto Novo (July, 1781), Pollilur (7th August), and Sholinghur (27th September); but he could not drive Hyder out of the Carnatic. The French admiral, Suffren, appeared in Indian waters in 1782. The campaign against Hyder failed. Hastings had deputed Anderson "to make an alliance with the Peshwa through Sindhia's mediation against all enemies, but in particular against Hyder Ali . . . if possible the Marathas were to be induced to attack Hyder Ali." On the 17th May, 1782, the Treaty of Salbai was signed. One of the conditions of the treaty was that Hyder Ali was to return all territory recently taken from the English and the Nawab of Arcot. N a n a intrigued with Hyder for the restoration of Salsette and rejection of the treaty. But Hyder died on 7th December, 1782. In 1783 the

Porto Novo,
1781

Death of
Hyder, 1782



Tipu Sultan.

Bombay Government sent Brigadier Mathews who took Mangalore, but soon Hyder's son, Tipu, re-established power. Bussy, his French ally, repulsed the English, and would have destroyed the English army under Stuart, but peace in Europe stayed his hand. Tipu captured Mangalore, whereupon peace was made between him and the English, and each other's conquests were restored (7th March, 1784).

Treaty of
Mangalore,
1784

After this "humiliating pacification," as Hastings called it, Tipu thought of crushing the Nizam and the Marathas.

In July, 1784, Nana Fadnavis made a treaty of alliance with the Nizam against Tipu, who replied by making preparations to invade the Nizam's territories, but subsequently suspended hostilities. But in 1785 he attacked Nargund and took it. Nana Fadnavis asked the English for help, but Macpherson, following the non-intervention policy, allowed Tipu to proceed undisturbed. In May, 1786, the Marathas formed an alliance with the Nizam, and their joint forces took Badami. Holkar and Mudaji Bhonsle were against Tipu and defeated him, whereupon he made peace, giving Nargund and Badami up to the Marathas (1787).

Third Mysore
War,
1790-92

Tipu wanted to win back his father's supremacy in Southern India. He attacked the Hindu principality of Travancore, an ally of the English. Cornwallis declared war against him and made treaties with the Marathas and the Nizam (June and July, 1790), "the Triple Alliance" against Tipu. War began in 1790. It lasted for two years and ended in disaster to him. Cornwallis commanded the army in person. Tipu's capital, Seringapatam, was besieged and he came to terms. He paid thirty lakhs as indemnity and ceded half his territories, a large portion of which went to the Marathas and the Nizam, while the English got all the lands on the Malabar Coast between Travancore and Kaway. He had to grant independence to the Raja of Coorg. His two sons were surrendered as hostages to Cornwallis. The English alliance with the Nizam was strengthened.

Treaty of
Seringapatam

In 1794 the Peshwa renewed claims of arrears of *chauth* and *sardeshmukhi* from the Nizam. Apprehending an imminent attack, he appealed for help to

Sir John Shore who, dreading a war with the Maratha Confederacy, remained neutral. In March, 1795, the Nizam's army (though trained by the Frenchman, Raymond) was overwhelmed by the Marathas and their Pindari

followers at Kharda. The Nizam had to make a humiliating treaty which deprived him of his territory. The Nizam was disgusted with the English and would have joined the French had not his son rebelled.

Tipu was attempting to recover his losses with French help. Mornington (Wellesley) came in 1798 and learnt of his correspondence with the French Governor-General of

Mauritius and of his embassy to France. England was already in danger of revolutionary France. Napoleon Bonaparte, who was fighting for the republic, was in Egypt dreaming of founding

Battle of
Kharda



Krishnaraja.

England and
Revolutionary
France

**Fourth
Maratha War,
1798-99**

an Eastern empire with the help of Tipu. Wellesley at once concluded the Treaty of Hyderabad with the Nizam, offering to him the services of a body of the Company's forces. War began early in 1799. The English attacked and took his capital, Seringapatam. Tipu died fighting bravely. His dynasty came to an end, and a representative of the old Hindu dynasty became Raja of Mysore with "diminished territory," the English taking Canara and Coimbatore and the Nizam some adjoining districts which subsequently became British. The Treaty of Seringapatam was already concluded (in September, 1798) between the Company and "Maharajah Mysore Krishnaraja Udayar Bahadur, Raja of Mysore" by which the Raja was to pay an annual subsidy, and he was not to correspond with any foreign state and to admit any European to his service. The Nizam remained to be the principal ally of the English.

**Restoration of
the Raja of
Mysore**

Subsequent relations with the Marathas have already been noted.

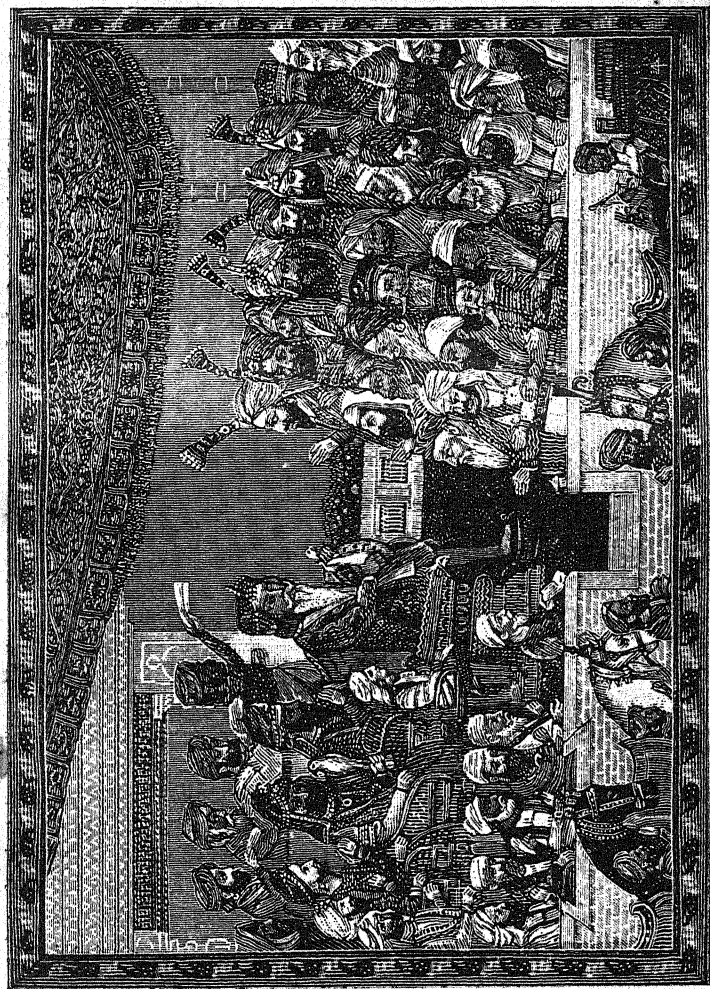
**Tipu's
character**

Tipu had a restless spirit of innovation and "a wish to have everything originate from himself." His private life was pure. He was a brave soldier and a good general. He was a staunch Muslim, and eagerly converted the Hindus; yet he made some grants to temples. He was the opposite of his father who was wise and tolerant. He understood foreign politics, and corresponded with France, Turkey and Afghanistan.

**Vellore
Mutiny, 1805**

In Sir George Barlow's time (1805) there was an unimportant mutiny at Vellore with which Tipu's sons were suspected to be in complicity. The rising was put down and the princes were sent to Calcutta.

We have seen that after the departure of Ahmad Shah Abdali from the Punjab, Afghan influence



Durbar of Ranjit Singh.

Relations with
the Punjab

Ranjit Singh

Treaty of
Amritsar,
1809

Ranjit Singh's
conquests

declined, and the Cis-Sutlej States became virtually independent, but they were in constant strife. On the north-west of the Sutlej Ranjit Singh, the ablest of Sikh rulers, "the Lion of the Punjab," consolidated a strong kingdom. Zaman Shah of Kabul formally placed Lahore under him in 1799. The struggle between the English and the Marathas gave him time to become strong. He was wise enough to secure the friendship of the English. The Cis-Sutlej States fought against the English and sheltered Holkar who, after his defeat, fled to Amritsar (1805). Ranjit made a treaty with the English (1806) to keep the Marathas out of the Punjab. Taking advantage of strife between Nabha and Patiala, Ranjit crossed the Sutlej and took Ludhiana (1806). In 1807 the Sirhind Chiefs sought for British protection. Lord Minto sent Metcalfe to Ranjit Singh, who signed a treaty with him (25th April, 1809) by which it was agreed that the English would not interfere with him north of the Sutlej; the Cis-Sutlej States conquered by him before 1807 remained to him, but he could not claim allegiance from them. The British frontier was pushed up from the Jumna to the Sutlej. Ranjit Singh remained a faithful friend of the English throughout. He took Kangra from the Gurkhas (1809-11) and helped the English in the Nepal War. Shah Shuja was driven from Afghanistan (1809-10). After many adventures Ranjit secured the *Koh-i-noor* diamond from him. He took Multan in 1818, Kashmir in 1819, and Peshawar again in 1823. By 1824 he was the master of these three Muhammadan states. Ranjit built up a "strong military despotism . . . the whole strength of the state was devoted to war." European methods of training and discipline made the Sikh soldiers formidable.

The warlike Gurkhas, a race of hardy hillmen, conquered Nepal and settled at Kathmandu. Their kingdom expanded till, in 1814, their boundary met with the British from Sikkim to the Sutlej. They made constant inroads into British territory in spite of warnings. Lord Hastings declared war against them in 1814. General Gillespie was killed at Kalanga, but Amar Singh Thapa, the Gurkha general, had to surrender the fort of Malaon to General Ochterlony (1815) who then marched towards Kathmandu. The Gurkhas made a lasting peace. By the Treaty of Sagauli they ceded Kumaon and Garhwal and a greater portion of the Terai, gave up their claims to Sikkim and received a British Resident at Kathmandu.

Relations with
Nepal under
the Gurkhas
Nepal War,
1814-16

Treaty of
Sagauli, 1816

The Pindaris, lawless marauders of all castes and classes, originally loosely attached to the Maratha armies (*e.g.*, of Sindhia and Holkar), developed into a terrible scourge of India. Under their leaders, Chitu, Wasil Muhammad, and Karim Khan, they swept over India, killing, burning, devastating, and committing the most atrocious outrages upon the people. In 1812 they attacked Mirzapur and Bihar, in 1816, the Northern Sarkars. "The hunt of the Pindaris became merged in the Third Maratha War and struck the final death-knell of the Maratha power." Lord Hastings extirpated the Pindaris in 1818. Chitu fled into the jungles and was devoured by a tiger. Karim Khan submitted and was given Gorakhpur. Amir Khan had already been made the Nawab of Tonk.

Extirpation
of the
Pindaris

Hastings took away Kora and Allahabad from Shah Alam and ceded them to Suja-ud-dowla, Nawab of Oudh, by a treaty made in 1773. He also made a secret treaty to help him punish the Rohilla Afghans. When their country, Rohilkhand, was ravaged by the Marathas (1772), the ruler, Rahmat Khan, sought the Nawab's help, promising to pay forty lakhs

Indian States
Policy

The Rohilla
War, 1773-74

if he caused them to retire. The Marathas left the country, returned and again withdrew owing to the confusion at Poona following the death of the Peshwa Madhu Rao. As the Nawab had done nothing to expel them, Rahmat Khan refused to pay the money when demanded. The Nawab made the said treaty with Hastings and with British troops exterminated the Rohillas with great cruelty, and annexed Rohilkhand. Hastings was condemned for an unprovoked attack on the Rohillas made for "sharing in the spoils;" his war policy was wrong in principle.

Chait Singh

The Maratha War drained the treasury of the Company. When war with France broke out (1778), Hastings was at his wit's end to get money. He harshly exacted from Raja Chait Singh of Benares a special sum of five lakhs in 1778. The same sum was again exacted in 1779, although it was stipulated that the Raja would not have to pay more than $22\frac{1}{2}$ lakhs, his tribute, which he had paid regularly. Two lakhs were again exacted in 1780 as a present. Again a heavy fine was imposed upon him. The Raja's failure to pay the money was construed as rebellion. Hastings went to Benares and arrested the Raja in his palace. At this insult the people rose and forced Hastings to flee to Chunar. Chait Singh fled to Gwalior. Hastings returned, put down the rising, deposed Chait Singh, set up his nephew on the *gadi* and exacted a heavier tribute from him, Hastings' action was most unjust and indiscreet and has deserved censure, though defended.

Spoilation of
the Begums,
1781

After Suja-ud-dowlah's death his son, Asaf-ud-daula, became the Nawab. He was unable to pay arrears of revenue (15 lakhs) to the Company. His mother and grandmother inherited vast *jagirs* and a rich treasure from the late Nawab. Hastings contended that it was Suja-ud-dowlah's money, so the

debt to the Company should be made a charge on it. He cancelled the treaty of 1775, and made a new treaty of Chunar with Asaf-ud-daula (1781). He then sent British troops to Fyzabad really to help the Nawab extort the money from the Begums; but made a pretext that the Begums were in rebellion and supported Chait Singh, without making any open charge against them or allowing them to prove their innocence. The Begums were spoliated with utter humiliation. Hastings' unworthy conduct cannot be defended. Roberts says: "It was a sordid, shabby and sorry business." His acceptance of huge presents from Chait Singh (1780) and Asaf-ud-daula (1781) cannot be defended either, in spite of the financial difficulty of the Company.

Presents to
him

Notwithstanding the so-called reforms of Hastings in Oudh (1784), the condition of Oudh under Sir John Macpherson was most corrupt. Asaf-ud-daula died in 1797. Wazir Ali succeeded him. Shore deposed him and installed his uncle, Sa'adat Ali. In 1798 the latter entered into a treaty which considerably strengthened English power. The Company took over the defence of Oudh in lieu of an annual subsidy, and Allahabad was garrisoned by the English. In 1798 there was an expected invasion of Zaman Shah and Oudh had to be strengthened. In November, 1801, for the maladministration of Sa'adat Ali, the Doab was taken away along with Rohilkhand and Gorakhpur, and the Nawab was asked to reform his administration. It "formed a barrier between the dominions of the Vizier and any foreign enemy." Though it was a high-handed action of Wellesley it produced good results. The condition of the people improved, commerce grew, and Allahabad became a great centre of trade. In July, 1814, Sa'adat Ali died and was succeeded by his son, Haider-ud-din Ghazi, who in his anxiety over a Gurkha

Death of
Asaf-ud-daula
Wazir Ali
Sa'adat Ali
Treaty of
1798

Treaty of
1801

Haider-ud-din
Ghazi

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Treaty of
1837

Annexation of
Oudh, 1850
Nawab Wajid
Ali Shah
deported

The Carnatic
Treaty of
1792

Treaty of
1801

The Carnatic
escheated to
the Company,
1855

invasion lent two crores of rupees to the English. In 1818 Lord Hastings asked him to assume the title of a king in order to break his allegiance to the Emperor of Delhi—a most impolitic reversal of English policy. In 1837 Haidar died, and Lord Auckland made a new treaty with the Nawab which empowered the English to intervene in case of misrule, and administer Oudh by an English officer. Notwithstanding the warning



Lord Wellesley.

of Lord Hardinge (1847), the king of Oudh did not reform. Dalhousie annexed Oudh in 1850, Nawab Wajid Ali Shah was removed to Calcutta and granted a pension.

In 1792, by a treaty, Cornwallis assumed control of the Carnatic. After Muhammad Ali's death in 1795 his son succeeded but he acted as an enemy in the war with Tipu. After his death in 1801 a treaty was concluded with the new Nawab by which the

entire government of the Carnatic was taken over by the Company, the Nawab retaining his title and dignity and receiving one-fifth of the revenue. Thus Wellesley gave stable and honest government to the land. The Nawab of the Carnatic died in 1855 (in the time of Dalhousie) leaving no son; his estate escheated, and the title was extinguished, his successors have since been styled Princes of Arcot.

By a treaty of 1799 (25th October) Sarboji was recognised as the Raja of Tanjore. The whole civil and military administration of the country was placed in the hands of the Company, the Raja receiving an allowance. Thus the country was "freed from native oppression and European cupidity. The titular sovereignty of Tanjore was extinguished in 1855."

Tanjore

Wellesley initiated the policy of an alliance with the Indian States "which secured to every state the unmolested exercise of its separate authority within the limits of its established dominion under the general protection of the British power." The

Subsidiary
alliance

"general protection" meant giving up of connection with other Europeans, maintenance of an English force in the state for which it had to pay a subsidy, or in lieu cede a district, receive an English Resident at the durbar and surrender its independent right of making war and peace. Into this system entered the Nizam, the Gaekwad, the Peshwa, the Maharajas of Mysore and Travancore, and



Lord Hastings.

Oudh. This policy was abandoned by his successors, Cornwallis, Barlow and Minto, but revived by Lord Hastings. We have already seen that Gwalior, Indore, Sindhia and Holkar had to make terms in 1817.

In 1818 Hastings expelled Peshwa Baji Rao from the Deccan, and extinguished his name and title and

thus destroyed the nominal headship of the Maratha Confederacy.

Nagpur

Appa Sahib of Nagpur was deposed, and the Sagar and Nerbadda districts confiscated. For want of heirs the state was finally extinguished by Dalhousie in 1853.

Satara

Satara was made into a small state, but was annexed in 1848 by Dalhousie.

Mysore

Mysore was restored to the Hindu Raja, Krishna Udaiyar in 1799. He helped the English in the Pindari War. He was extravagant and incompetent, and disturbances broke out. Bentinck, therefore, took over the administration which remained in the hands of the English till 1881.

Baroda

Baroda profited by the treaty of 1817 and even gained some territory in 1818.

Many other states sought British protection.

**Estimate of
Lord Hastings' work**

"To Lord Hastings must be assigned credit for the consolidation of our empire which completed the work of Lord Wellesley . . . it is to Lord Hastings that we owe the founding of that policy of partnership and friendly co-operation which now determine the relations of the Government of India with the Indian States."

CHAPTER XXIX

DEVELOPMENT OF ADMINISTRATION

REVENUE AND JUDICIAL REFORMS

LORD CLIVE at once took up the task of reform, "cleansing the Augean stable," as he said. He stopped the Company's servants from taking presents and engaging in private trade which he secured by taking covenants from them. He abolished the system of *double bhatta*, an extra allowance paid to troops in time of peace, an evil practice which had its origin in the Carnatic and in vogue since the Battle of Plassey. He tactfully managed the situation and nothing serious happened. He returned home in 1767. His services to the country as a great empire-builder were after all appreciated by Parliament (1773).

Clive's reforms
Abolition of
(1) private trade

(2) double
bhatta (army reform)

He was succeeded by Verelst (1767-69) and Cartier (1770-72) who were men of no great merit. The next Governor was Warren Hastings (1772-85). He ended the Double Government of Clive which was a failure. The Company "stood forth as the Diwan." Muhammad Reza Khan and Shitab Roy, Naib-Nazims (deputy-nawabs) of Bengal and Bihar, respectively, were dismissed. British *Supravisors* (supervisors) were appointed as Collectors of Revenue, one in each district with an Indian assistant. The Khalsa (treasury) was removed from Murshidabad to Calcutta, where a Board of Revenue was set up. A five-year settlement of land revenue was made, the *perganas* being farmed out to the highest bidders.

Verelst and
Cartier

Warren
Hastings, his
reforms

(a) Revenue

(b) Judicial

The Collectors dispensed civil justice in the districts. Indian officials dispensed criminal justice (*nizamat*). The *Sadar Diwani Adalat* for administration of civil justice and *Sadar Nizamat Adalat* for criminal justice were established at Calcutta.

(c) Commercial reforms

He put a stop to the abuse of the Company's *dustucks* by servants of the Company, and suppressed the *chowkies* (customs houses). He lowered duties on all goods except salt, betelnut and tobacco.

Economies effected

The titular Nawab's subsidy was reduced from 32 to 16 lakhs and his household was reorganised, Munny Begum being appointed as the Controller. Tribute to Shah Alam was stopped. He put down anarchy by mercilessly making an example of the dacoits and the *sannyasis* who went about looting.

His difficulties

His task was beset with difficulties. His attempt to put down bribery and corruption amongst Company's servants made them his enemies; he was not left free by the Directors who gave him inconvenient orders. He had many wars to conduct and found the Company in financial difficulty, to cope with which he had to resort to doubtful means to obtain money (cases of Chait Singh and the Begums of Oudh). He was opposed by the three members of his Council and by the Chief Justice, Impey.

The Regulating Act

In 1773 Lord North passed the Regulating Act by which Parliament sought "to assume the actual responsibility of the government of territories won by the trading corporation." The Act gave a Constitution to the Company. Parliamentary control limited its independence. All correspondence had to be submitted to the Ministry. The Governor of Bengal became Governor-General with a Council of four members. He was to hold office for five years, having authority over the Presidencies of Bombay and Madras in the matter of peace and

Constitution
Loss of independence of the Company

Hastings, first Governor-General

war with the native powers. A Supreme Court ^{His Council} consisting of a Chief Justice and three puisne Judges ^{Supreme Court} was also established. Sir Elija Impey (a school friend of Hastings) became the Chief Justice.

Matters in the Council were decided by the majority of votes which bound the Governor-General. The members were Richard Barwell, a Bengal Civil Servant, and (Sir) Philip Francis, Colonel Monson, and General Clavering, who came out to India in 1774. The members at once formed themselves into a triumvirate and bitterly criticised Hastings' administration. Their attitude encouraged Maharaja Nandakumar, a Brahman of high family and the former Dewan of Mir Jafar, to bring charges of corruption against Hastings (1775). Hastings did not meet his accuser in the Council. Meanwhile



Warren Hastings.

a charge of forgery was brought against Nandakumar by one Mohan Prasad, supposed to be a creature of Hastings. The Supreme Court tried him with a European jury and, on evidence which was scarcely satisfactory and sufficient, convicted him and sentenced him to death according to an English law unknown in India and inapplicable to the Bengalis who were not the subjects of the King of England.

His trial and execution

Much has been written on the defence of, and accusation against, Hastings. The trial amounted to a miscarriage of justice.

**Collision with
Impey**

The death of Colonel Monson (1776) removed one thorn in his side. But he collided against Impey whom he appeased by a bribe and an office (Chief of *Sadar Diwani Adalat*).

**Impeachment
of Hastings**

Hastings was impeached in England on many charges including the cases of the Begums of Oudh, Nandakumar, the Rohilla War, and Chait Singh. After a trial of several years he was honourably acquitted.

**Hastings' place in
history**



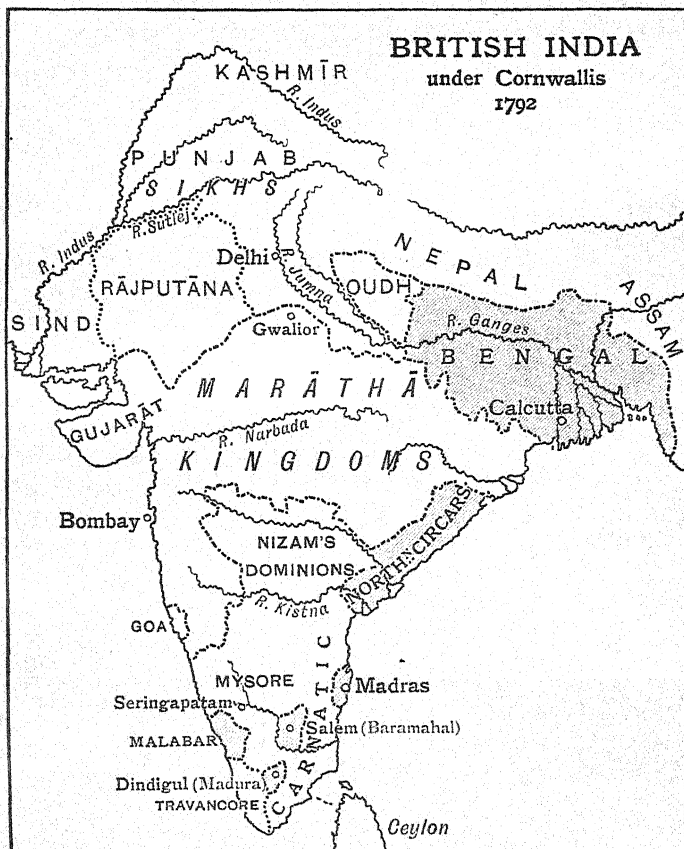
Lord Cornwallis.

In the month of December, 1932, the bicentenary of Hastings' birth was celebrated in London. Lord Reading acclaimed him as the greatest Governor-General in history on whose lines, with improvements dictated by experience, India was being governed to-day. Sir John Marriot said that Hastings must be accounted as one of the

greatest Englishmen of all time. Professor Dodwell vindicated Hastings. His reforms, his foreign policy, his administration and his suppression of anarchy mark him out as a great statesman.

**Macpherson,
1785-86
Lord
Cornwallis,
1786-93**

Macpherson acted as Governor-General before the arrival of Lord Cornwallis, who took office in September, 1786. He was also the Commander-in-Chief.



Pitt's India Act of 1784 made him follow a peaceful policy, but circumstances forced him to war against Mysore. He was asked to reform abuses among the Company's servants, restrict their monopolies and prevent them from carrying on private trade detrimental to Indian merchants. Adequate pay and commission were to be given to them. He stopped the ruinous farming system. The farmers, who bid for the amount they contracted, squeezed the ryots and oppressed them so cruelly that they often ran away. The land lay waste, the collection became uncertain and the farmers could not pay their revenue. Cornwallis, following the English system, settled with the Zemindars, at first for ten years (Decennial) and then in perpetuity (Permanent). They became the hereditary proprietors of the soil and paid fixed revenue not liable to enhancement owing to improvements. His system was objected to by Sir John Shore, who had a long revenue experience. But he created a landholding class attached to British interests. He saved the ryot from the grasping farmer, and gave security to the Zemindar. To ensure regularity of payment of revenue the Sunset Law was passed, by which the defaulting Zemindar's property could be put up to auction sale. The Zemindars became a landed aristocracy and prospered, but at the expense of the ryots since they could enhance their rents for improvements which the latter effected in the land by their hard labour. The ryots' lot in time became so wretched that they had to be protected by legislation. Recently the adjustment of the rights of the Zemindar and the ryot has seriously engaged legislative attention. But the immediate results were good, and made Bengal prosperous for nearly a century.

Cornwallis divided Bengal into a number of districts, in each of which he established a Civil Court

His reforms
Corruption
ended

Revenue
reforms:
Decennial
settlement
Permanent
settlement

Its merits

Zemindar—
his fixity of
tenure
Ryot

Its defects

Administrative
reforms
Collector
Judge-
magistrate

under a European judge. The Collector's duties were limited to the collection of revenue. The Judge dispensed justice with the help of a Hindu Pandit and a Musalman Qazi. Cornwallis drew up a code for the new judges.

Courts of
Law

From *Zila* Courts appeal lay to the four provincial courts presided over by British judges assisted by Hindu and Musalman law officers, the final court of appeal being the *Sadar Diwani Adalat* and the *Sadar Nizamat Adalat*. The districts were cut up into *thanas* for police with Indian *darogas*—a system which proved ineffective.

Police

Reforms of
the successors
of Cornwallis

The work of Cornwallis was carried forward by his successors. Regulations were passed (1795-1802) for the limitation of suits. Shore increased the number of courts and allowed Indians to settle minor suits. Wellesley appointed three judges to take over the responsibilities of the *Sadar Court* (1805). Minto increased the number to four (1807), and enacted (1811) that the number of the district judges should be increased according to necessity, and reorganised the circuit system. The power of magistrates was increased in petty cases, and special rules were enacted to punish dacoits (1807). Lord Hastings made considerable changes of reform in the Cornwallis system, *viz.*, in civil and criminal justice and in the police system. He defined and extended the powers of the Indian munsiffs, and relieved the pressure on the higher courts by the creation of a separate court for the Western Provinces with a fifth judge. He also increased the number of *Zila* judges, and empowered three Collectors to act as magistrates (1818). He provided for an efficient police system in the large towns, and the appointment of chowkidars at district headquarters and villages.

From a trading corporation the Company rose to be a real power. The corruption of the administration attracted the attention of the Parliament. The Regulating Act was passed (1773). "It remodelled the Constitution of the Company at home, it remodelled the Constitution of the Company in India, and it tentatively and incompletely subjected the Company to the supervision of the ministry and the subordinate presidencies to the supervision of the Supreme Government in Calcutta." The State was gradually feeling its moral obligation to administer the Company's possessions in India. In 1784 Pitt passed his India Act which established "Six Commissioners for the affairs of India"—the Board of Control. The Government of India was placed in the hands of a Governor-General and Council of three and the subordinate presidencies (of Bombay and Madras) were made definitely subject to Bengal in all questions of war, revenue and diplomacy. Parliament attacked the commercial monopoly of the Company's eastern trade in 1793 when it had to allow some tonnage for private merchants' goods, and in 1813 when it lost its monopoly of Indian, though not of the China, trade.

Changing position of the East India Company
The State and the Company
Regulating Act of 1773

Pitt's India Act of 1784

Renewal of Charter in 1793 and 1813

From traders the Company became king-makers. Their servants were without any moral restraint, greedy, corrupt, rapacious. We have already quoted Clive's description of the chaos and anarchy in Bengal due to their rapacity. They got riches by taking bribes and by abusing the *dustucks*, which ruined the private inland trade. Clive and Hastings did their best to check corruption. The terrible famine of 1769-70, in which one-third of the population died, showed frankly the rotten condition of an administration which could not check the greedy Company's servants from hoarding grain. Private charity, though

Internal condition

abundant, could not cope with the calamity. The people were dying, but full revenue must be collected, oil must be extracted out of sand. The miserable people were harassed by dacoits and the *Sannyasis* (and *Fakirs*) who looted them. Hastings took strong measures to suppress the dacoits, who were hanged in their own villages to serve as examples. The tenants were rack-rented and oppressed by numerous *abwabs*. Hastings' reform of land revenue gave them up to blood-sucking farmers. Unable to bear their oppression the people deserted their homesteads and villages, and took to the jungles for refuge. Many Zemindars, who to maintain their prestige contracted to pay more than they could afford, were ruined. The Permanent Settlement made their condition easy, but disregarded the rights of the ryots, but the immediate results were good and the country prospered. The reform of the law courts was gradually made, but the policing was bad, though Lord Hastings made certain reforms in this direction. Minto tried in some way to better their lot, especially by suppressing dacoity. Wellesley founded the Fort William College for training civil servants. Vernacular schools were established, and the Hindu College was founded during the time of Lord Hastings. After the extirpation of the Pindaris in Rajputana and the Central Provinces, anarchy was repressed and order was restored. Fighting between clan and clan and state and state ceased. Elphinstone, Malcolm, Metcalfe and Munro, by their wise administration—justice, police and land settlement—protected the ryot and gave peace and prosperity to the country.

Political
situation

Clive, Warren Hastings, Lord Wellesley and Lord Hastings all contributed to the foundation and building of the edifice of the British Empire in India. With the death of Tipu Sultan, the alliance with

the Nizam, and the extension of British control in the Carnatic, French influence came practically to an end. The victory over the Marathas who employed French officers extinguished this influence. Alliances with the Nawab of Oudh and with Ranjit Singh made the north comparatively secure. Lord Minto put down the Travancore rising (1809), but his great acts were fighting French designs in Asia by sending diplomatic missions to Persia, and Afghanistan and capturing Mauritius and Bourbon, the Spice Islands (1810) and Java (1811) from the French and their allies, the Dutch. Though Java was restored to the Dutch in 1814 it led the way to the occupation of the strategic point of Singapore (1819). Hastings completed the work of Wellesley. He extirpated the Pindaris and made Nepal a steady ally. He broke the Maratha power, pacified Central India, and restored self-respect to the Rajputana states. He gave India peace, reform, and education—he inaugurated a new era in India.

CHAPTER XXX

EXTENSION OF BRITISH TERRITORY (1824-48)

Burma

First
Burmese
War

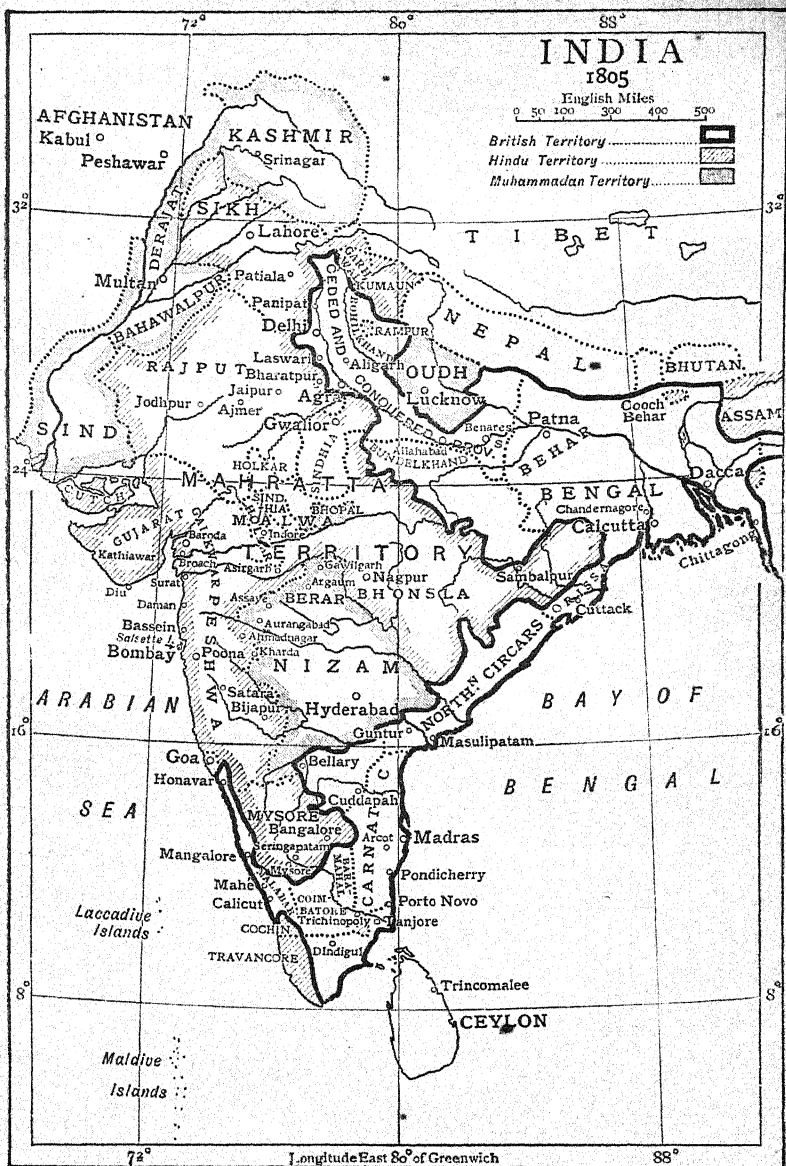
Treaty of
Yandabo

Second
Burmese
War

Lower Burma
annexed, 1852

MR. ADAM officiated as Governor-General till the arrival of Lord Amherst (1823-28) in 1823. The latter was called upon to deal with Burma, which was in the heyday of her power. She conquered Arakan in 1785, Manipur in 1813, and Assam in 1816. In 1818 she revived Arakan's claim to tribute from the Ganges Delta and asked Hastings to give up Chittagong, Dacca and Murshidabad. There were troubles on the eastern border. Arakanese refugees in Chittagong made British territory the base for operations against her, the Burmese massacred the Assamese, and carried them as slaves to Ava and violated the British frontier in the east. The British envoys to Burma felt themselves humiliated, and the British outposts were driven in. At last General Campbell took Rangoon in 1824. Their greatest leader, Bandula, was killed (December, 1824). Operations continued in Arakan and in Tenasserim. Campbell was able to dictate the Treaty of Yandabo whereby Burma gave up Arakan, Tennasserim, Assam, Cachar, Jaintia and Manipur, paid a million sterling indemnity and received a Resident at Ava.

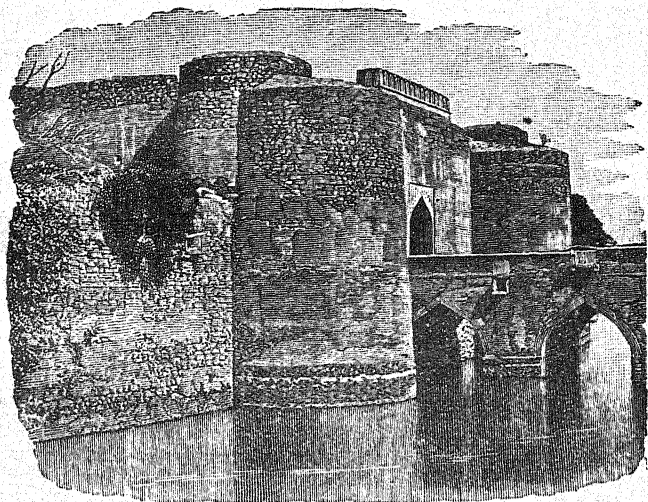
Dalhousie annexed Pegu or Lower Burma in 1852 after the Second Burmese War. It was due to Dalhousie's imperial policy and the complaint of British merchants in Burma being oppressed by Burmese officials. In 1852 Rangoon was occupied. The British Frontier reached the Salween in the east.





The Third Burmese War was caused by a commercial alliance between Thebaw, the king of Burma, and France, and the dispute between the king and the Bombay-Burma Trading Company, in which Lord Dufferin interfered. An Indian army crossed over and captured Mandalay, Thebaw surrendered and Upper Burma was annexed.

Third
Burmese
War, 1885



Fort Bharatpore.

At Bharatpore, Durjan Sal usurped the throne of his cousin, the minor Raja Baldeo Singh, who was under British protection. He was defeated by the Commander-in-Chief, Lord Combermere, who took the fort of Bharatpore hitherto regarded as invincible (1st January, 1826). Amherst suppressed a mutiny at Barrackpore (1824).

Bharatpore

Mr. Butterworth Bayley officiated till the arrival (July, 1828) of Lord William Cavendish Bentinck (1828-35). He was asked to pursue the disastrous policy of non-intervention. The administration of Hyderabad and Oudh deteriorated. There were disturbances in Indore. A hostile party was formed in Gwalior on the death of Daulat Rao Sindhia and the succession of Janokji Rao. The Rajputana states were in ferment. At Jaipur the Resident was attacked.

Disturbed
condition of
Indian States
Administra-
tion of Mysore
taken over



Lord Bentinck.

Owing to disturbances in Mysore, due to the incompetence of Raja Krishna Udayar, it was taken over by the British and managed till 1881. In Jaintia in Assam three human sacrifices led to its annexation. Cachar was annexed for maladministration, and Coorg was taken over on account of its hostility to the British. Bentinck established cordial relations with Ranjit

Annexation
of Jaintia
Cachar and
Coorg

Singh and the Amir of Sind as a countercheck against Russian designs.

Lord
Auckland
(1836-42)
Satara

Bentinck resigned in 1835. Sir Charles Metcalfe officiated (1835). Lord Auckland (1836-42) came in 1836. The Raja of Satara was deposed for intrigue and replaced by his brother (1834). For attempting to make war the territory of the Raja of Karnal was annexed. A new settlement was made with Oudh.

Karnal

English Miles
0 50 100 200 300 400
British Territory.....





Fear of Russian intrigue in Persia and Afghanistan led to the disastrous Central Asian policy of Palmerston and to the First Afghan War. The Duke of Wellington warned the authorities that an advance into Afghanistan would be a perennial march into that country. Shah Shuja, grandson of Ahmad Shah Durrani, was living in India as a British pensioner since 1809. In 1826 Dost Muhammad, of the Barakzai clan, became King of Kabul. In 1837 the Persians threatened Herat. The

First Afghan War, 1829-32

Home Government suspected Dost Muhammad of complicity. The latter was anxious for a British alliance. He wanted to recover Peshawar from Ranjit Singh and wanted English help which Auckland refused to give. Dost Muhammad accordingly formed an alliance with Russia. Auckland made a tripartite treaty with Shah Shuja and Maharaja Ranjit Singh (June, 1838), by which



Dost Muhammad.

Tripartite treaty

the latter was confirmed in his possessions, Shuja was to give up all claims to Sind which was to belong to the Amirs for ever and he was to get the throne of Kabul. The allies won victories and got Kandahar, Ghazni and Kabul. Shuja was enthroned (1839). Dost Muhammad surrendered (November, 1841). The

Afghan revolt

274 INDIAN HISTORY FOR MATRICULATION

English
retreat, 1842

Khyber
disaster

Lord
Ellenborough,
1842-44
Revenge

Annexation
of Sind, 1843

rose, and butchered Burnes. Akbar Khan, son of Dost Muhammad, besieged Macnaghten and killed him. The English evacuated Kabul. "The retreat became a rout, and the rout a massacre." Over 16,000 soldiers were killed in the Khyber Pass. Only one man, Dr. Brydon, was spared to bring the tragic news to Jelalabad. General Nott gallantly held Kandahar, and saved Jelalabad. Weakness, timidity and mismanagement brought about the tragedy. Auckland's action was ill-advised, but he was acting under the advice of the home authorities.

Lord Auckland was replaced by Lord Ellenborough who reached India in February, 1841. The late disaster was avenged. In March, 1842, General Pollock relieved Jelalabad and General Nott destroyed the Fort of Ghazni. The great bazaar of Kabul was blown up and English captives rescued. Ellenborough issued a proclamation (that nettled Auckland) and exhibited a pair of gates said to have been taken by Mahmud of Ghazni after his sack of Somanath. Dost Muhammad, now "a wooden spoon which could be thrown anywhere," returned to Kabul and to its throne (1843).

The conquest of Sind and the Punjab followed the Afghan War. The British violated their good faith with Sind, and treated the treaties with the Mir of Sind as scraps of paper, on the pretext of their standing in the way of military movements. It was said that now had arisen a larger question, "the defence of India, an Asian, not only an Indian question, and one in which Russia and Persia were concerned as well as the frontier of the Indian state." His government of Sind was made an excuse, and a Machiavellian policy followed. Sir Charles Napier was sent to Sind; his aggression provoked a rising. He defeated the Sindi army at

Miani (1843). He wrote: "*Peccavi*—I have sinned (Sind)." It was true in more senses than one. He acknowledged that "Lord Auckland began by a great act of injustice, political injustice . . ." "The plea of the happiness of the people, who gained enormously by the change, has not been held sufficient to justify what happened." Sind was annexed.

On the death of Janokji Rao Sindhia in 1843, there were disturbances in Gwalior. Ellenborough, fearing a Sikh combination with Gwalior, interposed, defeated the state army, and appointed a council of regency for the minor maharaja, Jayaji Rao. This led to his recall.

Sir Henry Hardinge (1844-48), his successor, arrived in July, 1844. Ranjit Singh died in 1839. Notwithstanding limitations he had made the Punjab a rich, large, and well-governed state. His efficient army secured its defence from the Afghans. He was a faithful ally of the English. Peace and prosperity ruled. On his death chaos and confusion followed. His son, Kharak Singh, succeeded but died soon afterwards.

The debauched Sher Singh, his successor, was murdered. There were now contests between Rani Jindan, regent of her infant son, Duleep Singh, and Gulab Singh, ruler of Jammu. The army was an important factor and a political influence, like that



Lord Hardinge.

The Punjab

Chaos

The Sikh army

276 INDIAN HISTORY FOR MATRICULATION

which held Charles I in captivity and governed England under the Commonwealth. It set up pretenders who bribed it for support. Intrigues and assassinations brought anarchy and disorder. Rani Jindan purchased safety and support by a bribe of double pay.

Causes of the war

The strong Punjab of their ally, Ranjit Singh, was regarded by the British as "a sound military and political arrangement,"—a buffer state, "India's shield" on the north. They could not allow it to be weak and chaotic and endanger their northern frontier. Hardinge wanted to pursue a pacific policy throughout. But when the Punjab would not mend, he was determined that "it must be Sikh and must be strong, or we must be in the Punjab ourselves."

Sikh defeat at Mudki

Feroze Shah

Aliwal and Sobraon

Treaties of Lahore

Pacification

The Rani, in order to rob the army of its ascendancy, planned its weakening by making it fight the British. She made personal appeals to their patriotism. They also apprehended British invasion. Anticipating it they crossed the Sutlej in December, 1845. Sir Hugh Gough defeated them at Mudki. The disciplined Sikh army fought with rare heroism. When the British attacked their entrenchments at Feroze Shah, their death-dealing artillery repulsed the British battalions again and again with heavy loss. But the Sikhs were ultimately defeated. Treachery and incompetent generalship completed their overthrow at Aliwal and Sobraon (1846).

Hardinge entered Lahore and arranged the treaties of Lahore and Amritsar. The Sikhs ceded the land between the Sutlej and the Bias (the Jalandhar Doab). The Rani became the titular regent for Duleep Singh. Henry Lawrence was appointed the British Resident. Kashmir (also ceded) was given to Gulab Singh for a crore of rupees (1846). By another treaty the Resident became the president of the Council of Regency. The Sikh army was

reduced, and British garrisons maintained. Good government was established, and social abuses such as *Sati* and infanticide restrained, roads repaired and trade stimulated. But the warlike Sikhs who had won glory in the field in the past made another struggle for independence. Mulraj, the Dewan of Multan, did not pay the large sums demanded of him and resigned his post. Sardar Khan was appointed. Two English officials, Vans Agnew and Lt. Anderson, were murdered at his instigation (April, 1848). He proclaimed a revolt. The British defeated the rebels and besieged Multan. Sher Singh, another Sikh leader, joined Mulraj. A national war began in earnest. Lord Gough crossed the Sutlej and the Ravi and drove the Sikhs from Ramnagar to take a strong position at the village of Chillianwala. Here Sher Singh inflicted a serious loss on the British (13th January, 1849)—over two thousand men and officers were killed, and four guns and the colours of three regiments were lost. But the Sikhs were defeated. Gough was replaced by Napier in command. Multan was stormed (22nd January, 1849). The Sikhs, routed at Gujrat (21st February, 1849), laid down arms. Dalhousie annexed the Punjab by a proclamation in full *darbar* (30th March, 1849). Duleep Singh was pensioned off and sent outside the state. After the death of Ranjit Singh the annexation of the Punjab was inevitable for the security of the British Empire on the north. The British never wanted to invade the Punjab, but when the challenge was given by the Sikhs it had to be accepted. "The Sikh nation has called for war, and on my word, sirs, they shall have it with a vengeance," were the words of Dalhousie.

Second Sikh
War

Sher Singh

Chillianwala

Gujrat
Annexation of
the Punjab

Hitherto France occupied the prominent place in British foreign policy. Napoleon's dream of an

Foreign
policy

New orienta-
tion—Russia

eastern empire was shattered with the fall of Seringapatam and the death of Tipu Sultan. The diplomatic missions of Lord Minto to Persia and Afghanistan, and his conquest of Mauritius, Bourbon, the Spice Islands, and Java (belonging to their Dutch ally), checked French designs in Asia. The last French hope was extinguished in the Maratha wars. A new orientation took place in foreign policy. France disappeared from view, Russia loomed large. Her



Lord Dalhousie.

appearance on the shores of the Caspian (1813) made England think of Persia as a buffer state for the defence of India, and with her she arranged the Treaty of Teheran (1814), but in vain. English missions failed to check Russian designs. Palmerston and the alarmist Home Government made Lord Auckland blunder, threw Afghanistan into the embrace of Russia and precipitated the unfortunate Afghan

War. Needless to say Russophobia coloured British policy thereafter.

Annexation by
Dalhousie

Doctrine of
Lapse

Dalhousie annexed many "dependent" protected states (*viz.*, created by the British), by the application of his "Doctrine of Lapse," *viz.*, the rulers of such states were not allowed to adopt sons when direct heirs failed, making them lapse to the British power. Thus Satara was annexed (1848), Nagpur (1853), Jhansi (1845), Jaipur and Sambulpur. Had it not been for

the Mutiny, probably his policy would not have been criticised. Oudh was annexed for misgovernment.

"The period between 1818 to 1856 is by far the most important in the history of the relationship of the states to the British Government. It witnessed their metamorphoses from a congeries of quasi-independent units, some openly hostile, most, at heart antagonistic to us, and all doubtful and resentful of our intentions to them into a body with so complete an acquiescence in our paramount position that even the shock of the Mutiny could not subvert it . . . Step by step, sorely against its will, the Company had been driven, by inexorable fate, to abandon its policy of the ring-fence and of non-interference, and so we passed through the system of subordinate alliance to the wise and generous policy of co-operative partnership which holds at the present day."

CHAPTER XXXI

POLITICAL, SOCIAL AND MATERIAL CONDITIONS

Bentinck	LORD WILLIAM BENTINCK occupies a high place
Reform and progress	in Indian history. The period of his administration coincided with the period of reform and progress in England. His predecessors made India tranquil. He
Peace	was a man of peaceful nature and did not actively interfere in the affairs of Indian States excepting for bringing about peace and order, <i>e.g.</i> , in Mysore, Coorg and Cachar, already noticed. With the help of Colonel
Suppression of Thugs	Sleeman he suppressed the Thugs, a secret society of assassins, who murdered unsuspecting travellers by strangling or poisoning them. By 1831 the roads became safe. His policy, like that of the great Gladstone, was peace, retrenchment and reform. He showed that "Peace hath her victories no less renowned than War." He effected economy by retrenching expenses. He reduced allowances to civil and military officers, lowered interest on Government loans, and reorganised establishment of the North West Frontier Provinces. He appointed Indians to public services on a salary lower than that paid to Europeans. He showed no small courage in upsetting the policy of Cornwallis and by <i>Indianising</i> the services. This policy was, however, retarded later on. He increased the income by levying duty on Malwa opium, and by compelling persons to pay revenue by scrutinising their title deeds. He abolished flogging of the Indian soldiers. He put a stop to <i>sati</i> or the inhuman practice of burning the Hindu widow on the funeral
Economy	
Indianisation of services	
Abolition of Sati	

pyre of her husband (1829). Persons committing the crime of widow-burning could henceforward be tried as murderers.

In Madras and Agra land was settled with the *ryots* instead of with the Zemindars (*ryotwari* system). Land settle-
ment

He abolished the Courts of Appeal and gave Justice more power to the courts of first instance. Indians were appointed to the judicial service. Vernacular became the court language instead of Persian. There were some private educational institutions maintained by charity, including those of missionaries. The sense of moral obligation of the State in imparting knowledge to the people was gradually awakening. The Parliamentary Act of 1813 declared "that it is the duty of the country to promote the interest and happiness of the native inhabitants of the British dominions in India" and authorised the Government to spend not less than a lakh of rupees in reviving and encouraging learning. The Marquis of Hastings said, Hastings
Act of 1813

" It would be treason to British sentiments to imagine that it ever could be the principle of this Government to perpetuate ignorance in order to secure paltry and dishonest advantages over the blindness of the multitude." He and his wife established schools and patronised a college founded by the Bengalis. Eastern and
Western
education

But there was no progress owing to many differences of opinion, *e.g.*, between the advocates of secular and Christianising education, and champions of Eastern (classical) education and Western (modern and scientific) education. Macaulay, the first Law Member of the Governor-General's Council, settled the dispute by his famous minute of 1835 by throwing his weight on the side of Western education. So English education, patronised by Government, came to be Macaulay's
minute

imparted and Western culture introduced. Western Western
education
patronised Its defects

Nationalist
movements

Bande
Mataram

Dominion
Status

Round Table
Conference
India's
destiny

Dalhousie's
educational
scheme

Wood's
despatch

ideas spread. For a time Bengali youths seemed to be anglicised. The wealthy and middle classes with tradition of learning benefited. The masses suffered; Oriental and Vernacular education became neglected. Whatever its shortcomings, Western education produced a great effect. But for it there would have been no Indian nationalist movement. Indians studied the history of the institutions of England and other free countries, and were inspired with ideals of freedom and with patriotism. The products of the Hindu College are examples. Bankim Chandra Chatterjee was the first exponent of nationalism in Bengal and sang the national song of *Bande Mātaram* (Hail Mother!). The English language became the political *lingua franca* of the Congress. Patriots from Sind and Madras, Gujarat and Bengal, discussed politics in this language. The idea of Dominion Status for India is the fruit of Western education. Indian statesmen sat side by side with British statesmen at the Round Table Conference to shape the political destiny of India.

But to return. A Medical College was founded in Calcutta in 1835. Raja Ram Mohan Roy, a Bengali Brahman of a high family, a man of liberal ideas, enemy of idolatry and superstition, supported Bentinck's educational policy and encouraged him to abolish *sati*. He advocated the cause of the Delhi Emperor in England. Lord Hardinge gave public appointments to young men of Western education. Pandit Iswar Chandra Vidyasagar and the Rev. K. M. Banarji helped Government in the spread of education. Some institutions were established but there was no comprehensive scheme of education. That defect was removed (1854) by the famous educational despatch of Sir Charles Wood, President of the Board of



Raja Ram Mohan Roy.

Universities

Control, during the administration of Lord Dalhousie. Each province had a University and Department of Public Instruction. Vernacular schools were also multiplied. Grants-in-aid were given to private schools. The best system of education according to the lights of that age was given. Vernacular education has since made much progress. In this connection the name of Sir Ashutosh Mukherjee deserves mention. His exertions have borne fruit. The vernaculars have now become the medium of instruction and examination (Matriculation) in the Calcutta University. Other universities have also made some progress in this line.

Vernacular education**Lord Ellenborough**

Lord Ellenborough abolished slavery, introduced police reform, increased the pay of police officers and appointed Indian Deputy Magistrates.

Lord Hardinge

Lord Hardinge improved the Ganges Canal scheme. He suppressed *sati*, infanticide and sacrifice of Meriah (human victims) in the Indian states. The Khonds believed that by sacrificing Meriahs to the Earth goddess, and burying the flesh of these human victims in the fields, they would promote the fertility of the soil and secure the red-yellow colour of the turmeric.

Dalhousie

Dalhousie placed Bengal under a Lieutenant-Governor and organised the administration, created a competitive Civil Service, and a Public Works Department. He opened the first railway line, promoted steam navigation, made and repaired roads (Calcutta-Peshawar Trunk Road), and introduced the electric telegraph, and cheap postage. He made modern India, and contributed to her material prosperity.

CHAPTER XXXII

THE POSITION OF THE COMPANY AND THE MUTINY

IN 1833 the Charter of the Company was renewed, when Parliament divested it of its last vestige of monopoly, the China Trade. The Governor-General of Bengal became the Governor-General of India. A fourth member was

Charter Acts
of 1833

added to his Council—the Law Member—and he was to legislate for the whole of India, thus depriving the Governors of Bombay and Madras from enjoying that power which they had hitherto enjoyed. The Company retained some political power, for twenty years more. In 1853, that Charter came to an end, the Company retained power “till Parliament provided otherwise.” The power and patronage of the



and 1853

Lord Canning.

Court of Directors was reduced and the service, civil and military, was thrown open to competition. “The exercise of the power of making laws and regulations vested in the Governor-General

Legislative
Council—
beginning of
India's
Parliament

in Council, a Legislative Council was constituted, consisting of the Governor-General, the Commander-in-Chief, four ordinary members of the Council, one member from each presidency, and lieutenant-governorship for the time being established, appointed by the Governor or Lieutenant-Governor as the case may be " Lord Dalhousie called it his "Young Parliament"; he thus laid the foundation of Parliamentary institutions in India. Overwork broke down the health of Dalhousie and he retired in 1856 and was succeeded by Canning. The political sky was calm and there was peace and prosperity. A storm, however, was brewing. It burst with the Mutiny.

Canning,
1856-58

The Mutiny
Its causes

One of the causes of the Mutiny was the alienation of the Indian princes owing to the annexation policy of Dalhousie by the "doctrine of lapse" which they could not understand. Adoption of heirs was a time-honoured practice. Dalhousie proposed that on the death of Bahadur Shah II, the existing Moghul Emperor, the imperial dignity should lapse. His proceedings hurt the sentiments of the Hindus and the Muslims. Conservative people thought that Western education would christianise the land. The discontent of the sepoys was due to their being engaged in campaigns outside India. Vague news about an English defeat in the Crimean War removed the idea that the *iqbal* (destiny) of the Company was unshakable. Weakening of the European element by the withdrawal of English regiments and consequent laxity of discipline seem to be the main cause. The rule making the sepoy to go anywhere, even over the seas, and the issue of cartridges greased with the fat of cows and pigs made them think that Government was bent on destroying caste.

Its character

The Mutiny was mainly the revolt of the sepoys, but it was countenanced by some men of position.

Nana Sahib of Bithur, the adopted son of Baji Rao II, was disgusted because his father was deprived of a pension. He incited the regiment at Cawnpore and even pretended to be a Peshwa. The Rani of Jhansi was smarting under the recent annexation. The Chiefs of Oudh and Kumar Singh of Arrah actively helped them. The Mutiny first broke out at Barrackpore, then at Meerut where the sepoys shot down their officers and burnt their houses. They

Leaders

Barrackpore
Meerut

marched to Delhi and proclaimed Bahadur Shah, Emperor of Hindusthan. Delhi,

Cawnpore, Lucknow and some portion of Central India were the storm centres. Sir John Lawrence kept the Punjab quiet. Raja Dinkar Rao of Gwalior, Sir Salar Jang of Hyderabad, and Sir Jang Bahadur of Nepal were friendly. The mass of the people gave protection to Europeans and concealed them from the sepoys. At Cawnpore the mutineers secured the

Storm
centres



General Havelock.

Friends of
the British

surrender of the English garrison, on an assurance of safe conduct which they violated. Neil and Havelock came too late to prevent their massacre and the throwing of their bodies into a well. Lawrence sent Nicholson from the Punjab who came with his Sikhs and stormed Delhi and blew up the Kashmir Gate (14th September), Nicholson was killed during the attack. Hodson shot the sons and grandsons of

Cawnpore

Delhi

Bahadur Shah (who was deported to Rangoon where he died).

Lucknow

Sir Henry Lawrence gallantly held the Residency at Lucknow against the insurgents till a shell wounded him mortally. Havelock and Outram, notwithstanding their brave heroism could not save the garrison. It was finally relieved by Sir Colin Campbell (September 26). Tantia Topi, an insurgent leader, was successful at Cawnpore, but being driven out by Campbell joined

Cawnpore

Jhansi,
June, 1858



Queen Victoria.

Oudh and
Rohilkhand
Peace, 1859

down the revolt of the Talukdars of Oudh and Rohilkhand. Lucknow and Bareilly were taken. "Clemency Canning" was not vengeful. Peace was proclaimed throughout India on 8th July, 1859.

End of the
Company
The Crown
sovereign of
India

The Mutiny ended the Company. Parliament passed an Act in 1858. "She (India) was to be made a province of the Empire in order that later on she could develop into a self-governing member of a federated system of states." All the territories in

possession or under the government of the East India Company were vested in the Crown. The office of the Secretary of State for India with an Under-Secretary and a Council of 15 members, called the Council of India, was established. A Viceroy was appointed for India to represent the British sovereign. Lord Canning who became the first Viceroy held a darbar at Allahabad (1st November, 1858) and read the Proclamation of Queen Victoria. She solemnly promised "no extension of her present territorial possessions . . . to respect the rights, dignity and honour of the Indian princes as her own, and the religious beliefs and ancient rights, usages and customs of the people, to stimulate the peaceful industry of India, and make merit and not colour and creed the claim for appointment to public offices. . . . In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward." This personal touch made a great impression upon the loyal Indian people who rightly regard the Proclamation as their Magna Charta. India became the brightest jewel in the Empire's crown.

Secretary of
State for
India

Viceroy

Queen's
Proclamation

CHAPTER XXXIII

FOREIGN POLICY AND TERRITORIAL EXPANSION

Revocation
of Doctrine
of Lapse
Further
acquisition

THE Queen's Proclamation assured the Indian princes, who were alarmed by Dalhousie's Doctrine of Lapse, that she would not extend any further her territory; and her Viceroy Canning revoked it. The Directors and the British people in earlier years had

expressed the same desire of non-acquisition of territory. The defence of India, however, necessitated further acquisition of territory.

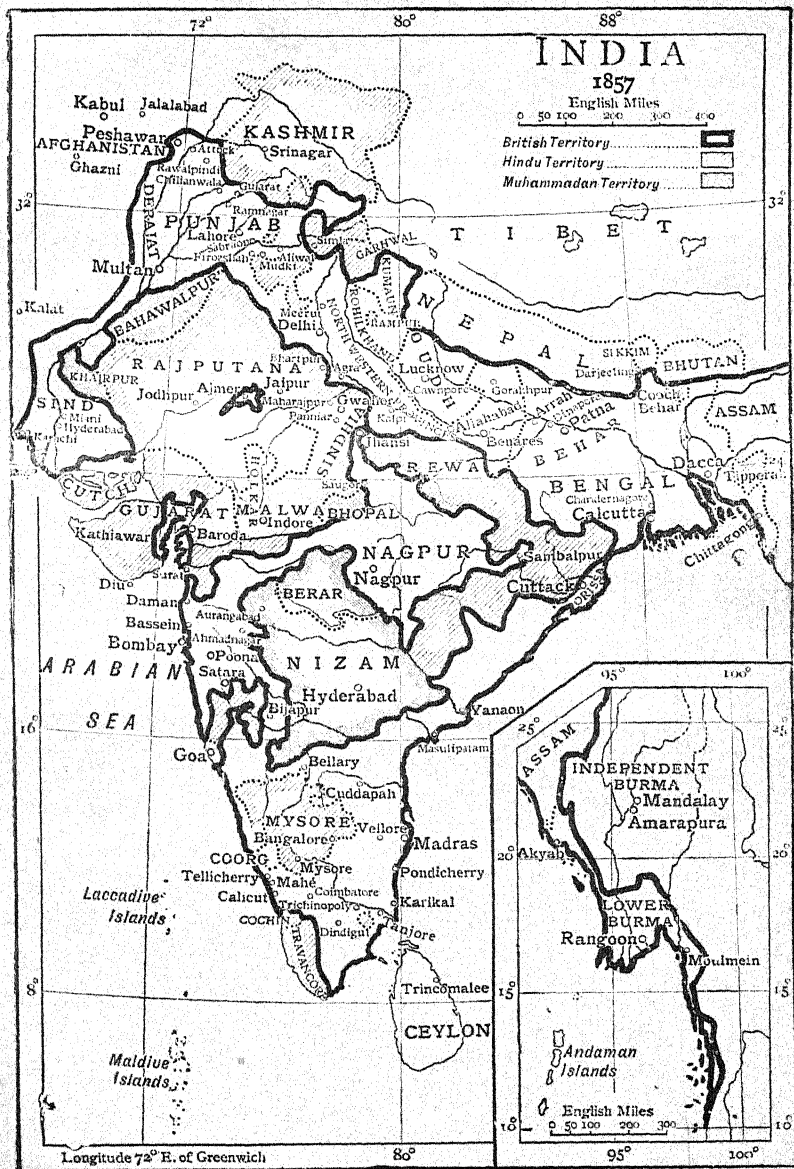
Foreign
policy
Northern
Frontier and
Afghanistan
Umbeyla
Campaign

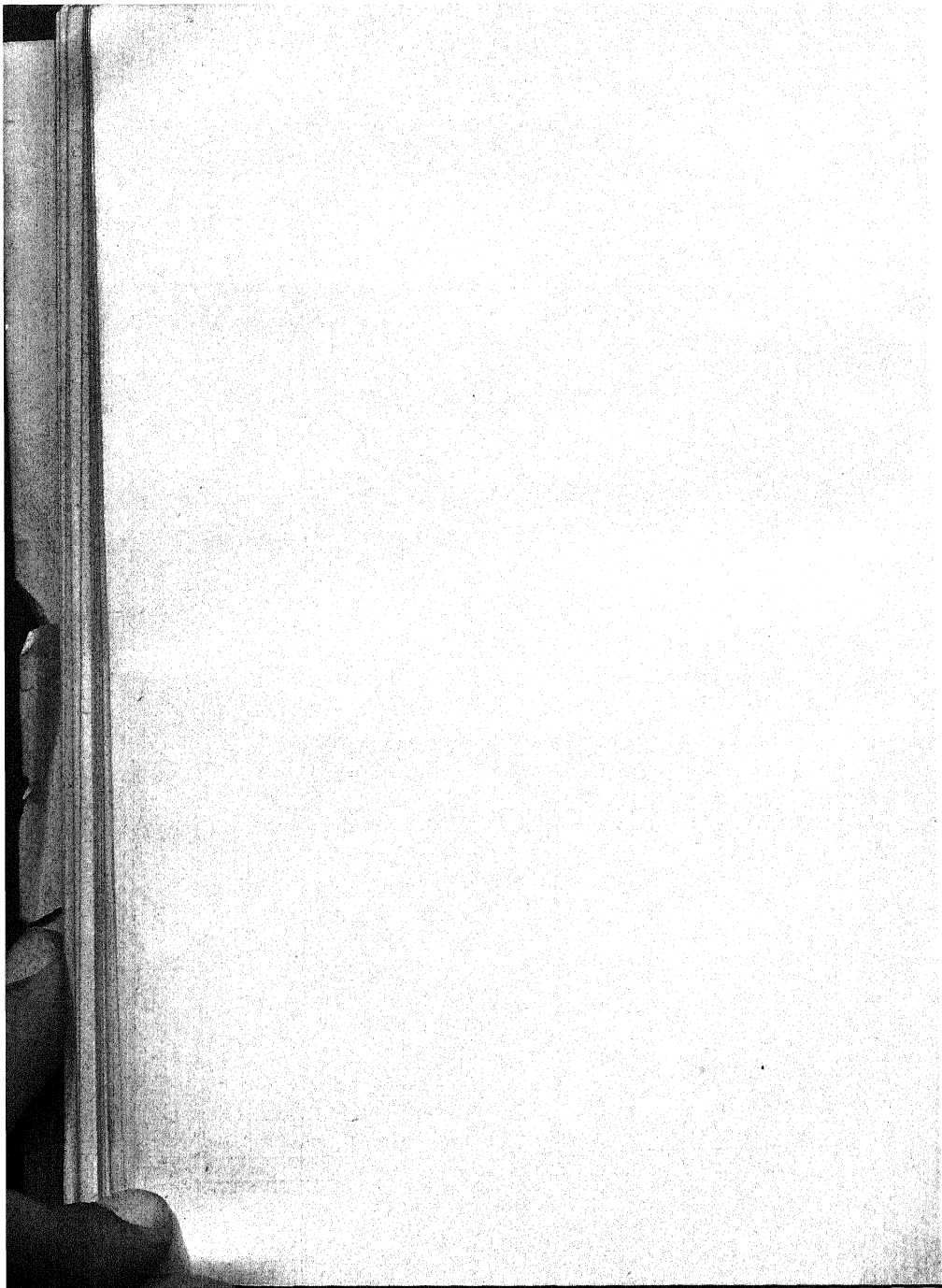


Lord Lawrence.

India's northern frontier now touched the Afghan hills; there were many warlike fanatical Mahommedan tribes on the frontier, who made destructive raids on the plains. Against such a tribe, the Wahabis, Lord Elgin (1862-63) sent the Umbeyla expedition which destroyed their

stronghold. Sir John Lawrence succeeded him but, in spite of his special knowledge, could not check their occasional raids. With regard to Afghanistan he followed a policy of friendly non-interference. After Amir





Dost Muhammad's death in 1863 there was an internal revolution in Afghanistan from which he stood aloof—a policy which was followed by his two successors, Lord Mayo (1869-72) and Lord Northbrook (1872-76). Russia was gradually advancing in Central Asia towards Afghanistan. In 1873 she took Khiva. This alarmed Amir Sher Ali who looked for English help. The Liberal Home Government would not allow Lord Northbrook to make a treaty with the Amir. Disraeli's Conservative Government offered to defend Afghanistan if the Amir received an English envoy. This the Amir refused to do, although through fear he received a Russian envoy. Lord Northbrook resigned. Lord Lytton who succeeded (1876) was an imperialist. His Afghan policy was part of Disraeli's eastern policy. He made a treaty with Khan of Kalat (1876) and established British influence in Baluchistan. Quetta, an important strategical point for the Pass, was secured. He wanted to control Afghan foreign relations and to force an English envoy on the Amir. But when this was opposed an English army entered Afghanistan (1878). Sher Ali fled to Turkestan in Russian territory. By the Treaty of Gandamak (1879) his son, Yakub Khan



Lord Lytton.

Russian
menaceSecond
Afghan WarLord Lytton's
imperialismTreaty of
Gandamak

**Abdur
Rahman**

**Third Afghan
War, 1919**

was recognised as the Amir on condition of his receiving an English envoy. The hatred of the fierce Afghans against foreigners ended in the massacre of the envoy, Sir Louis Cavagnari, and his escort. General Roberts re-occupied Kabul. Yakub was made a state-prisoner. His brother, Ayub Khan, defeated the English at Maiwand, but was himself defeated later at Kandahar. Lytton resigned and was succeeded by Lord Ripon (1880). He recognised Sher Ali's nephew, Abdur Rahman, as Amir, who was paid a large subsidy in men and money. Afghanistan was thus made a strong buffer state, but she came within the English "sphere of influence." In 1885 a collision between Afghan and Russian troops at Panjdeh on the Russo-Afghan frontier nearly led to war but was averted by the tact of the Amir. In 1893, by the Durand Agreement, the Indo-Afghan boundary was settled and a large subsidy paid to the Amir. Good relations continued under him and his son, Habibullah, till the latter's murder in 1919 (February). His son, Amanullah, became king and assumed a hostile attitude. In 1919 (May-August) he ravaged British territory and harassed the Indian army. The Third Afghan War disillusioned him. By the Treaty of Rawalpindi (in 1919) and again by another treaty (1921) Afghanistan was freed from the control of the foreign policy of India and the British "sphere of influence." King Amanullah visited India in 1927; he also made a spectacular tour in Europe where he was pompously received by the powers, but on his return to Afghanistan he was overthrown in a revolution directed against his westernising reforms. Baccha-i-Sako, the son of a bhisti, usurped the throne (1928) and became king as Habibullah Khan. But he was overthrown by

Nadir Khan who is the present king of Afghanistan.

The Anglo-Russian Convention of 1907 removed English fears in regard to Persia and Afghanistan. Russia recognised the independence of Afghanistan in internal affairs.

Anglo-
Russian
convention

Lord Lansdowne (1888-94) secured the North Western Frontier against Russian menace by creating

Frontier
sphere of
influence

"a sphere of influence" over Hunza and Nagar (occupied in 1891), and Chitral.

Lord Elgin II (1894-99) made the Pamir Agreement by which

Pamir
Agreement

the southern boundary of Russia was fixed. The tribesmen on the frontier

became restive and attacked a British agent at Chitral.

In 1895 a campaign was sent against it. In 1897 the tribes of the

Waziris, Afridis, etc. attacked British position and closed the

Khyber Pass. The Tirah Campaign had to be sent in 1897.

After much trouble peace was restored. Lord Curzon put down a rising of the Mashhuds. For

more safety he (1899-1905) created the North West Frontier Province under a Chief Commissioner (1901).

It has now become a separate province with a governor under present constitutional reforms still in progress. During the time of Lord Lansdowne

Chitral and
Tirah
Campaigns



Lord Lansdowne.

North
Western
Frontier
Provinces

their Asiatic policy brought the European Powers whose frontiers were approaching one another well nigh within conflict—Russia in Central Asia nearing Indian frontier, France in Indo-China advancing up to Mekong. To avoid the conflict they devised a sphere of influence—Sikkim, Lushai Hills, Chin Hills and Shan States came within the British Protectorate.

Manipur

In 1891 there was a succession dispute in the small hill-state of Manipur (Assam). Mr. Quinton, the Chief Commissioner, who went to settle the dispute, was murdered. A British expedition followed, Tikendrajit, the offending Manipur commander, was hanged and a boy was made the Raja under the superintendence of a political agent.

Tibetan expedition

To counteract Russian influence at Lhasa, where the Dalai Lama of Tibet received a Russian envoy, Lord Curzon sent an expedition (1904) which did not yield any political fruit. The Chinese Government securely re-established its authority over Tibet. Trade was not opened between India and Tibet. Tibet's integrity was recognised by Russia in the Anglo-Russian Convention (1907). Recent troubles in China have made her authority nominal in Tibet which enjoys internal autonomy.

Berar

Berar was taken over ("assigned") from the Nizam of Hyderabad in 1853 for paying the cost of the army of subsidy. In 1902 Lord Curzon got a perpetual lease and added it to the Central Provinces. The Nizam has not been reconciled to this arrangement and has tried for its restoration. In 1864 the

Bhutan

Bhutanese raided North Bengal and Assam, but an expedition made them submit. A treaty was made in 1865 when they ceded the Duars for an annual subsidy. In 1881 Lord Ripon restored Mysore to the Raja. Upper Burma was annexed in 1886 after the Third Burmese War.

Mysore

Lord Mayo was in cordial relations with the Indian princes. This enabled him to settle affairs in Alwar and Kathiawar States peacefully. He laid the foundation of the Mayo College for imparting liberal education to the sons of the princes and chiefs. Lord Northbrook deposed Malher Rao, the Gaekwad of Baroda

Mayo
College

Baroda



Lord Mayo.

Baroda, for maladministration and attempt to murder the Resident (1875). He was replaced by a boy, Sayaji Rao, who by his wise and enlightened administration has made Baroda one of the most progressive states. Lord Curzon instituted the Imperial Cadet Corps for the military education of the sons of the princes.

Imperial
Cadet Corps

CHAPTER XXXIV

ADMINISTRATIVE REFORMS AND CHANGES

(1858-1933)

Law and Justice

Codification

In 1861 the Councils Act was passed by which the Legislative Council of the Governor-General was to consist of his Executive Council and not less than 6 or more than 12 added members nominated by him, at least half of whom were to be non-officials. Madras and Bombay also got similar legislative councils. Another Act of 1861 created High Courts of Judicature at Presidency towns. These assimilated the old Supreme Courts and *Sadar Adalats*. The Civil Procedure Code (1859), the Penal Code (1860) and Criminal Procedure Code (1861) were promulgated. Lord Chelmsford (1916-21) passed the Rowlatt Act to repress anarchy and sedition. The Act was very unpopular and was repealed by Lord Reading (1921-26). He also amended the Criminal Law, which has been further amended recently and made rigorous with a view to cope with the anarchical and terrorist movement.

Executive Civil Service

Executive

The Charter Act of 1833 conceded that no Indian, because he was an Indian, was to be excluded from any place or office. The Charter Act of 1853 divested the Company of its patronage and threw open to competition the civil and military services. The Queen's Proclamation assured that creed and colour would be no bar to appointment to offices. But practically Indians were excluded from high administrative positions. The promise was respected by Lord Lytton

who founded the Statutory Civil Service in 1879 by which Indians could be recruited to responsible positions. Besides this reserved service the Indians who passed the Competitive Civil Service Examination in London held places in the Covenanted Services. The Statutory Civil Service was a failure for want of the right class of men, and was abolished on the recommendation of the Public Services Commission appointed in 1886-87, and the cadres were divided into the Indian Civil Service, Provincial Service and Subordinate Service. Merit was made the basis of appointment. Since then agitation was made by the Congress that Civil Service Examinations should be held in India and England. At the instance of Dadabhai Naoroji, an Indian Member of Parliament, the House of Commons adopted a resolution in its favour but nothing was done. To-day there are two Examinations held—in India and England. Those who are selected at the examination in India are given further training and appointed as Joint Magistrates and Deputy Collectors after which, on approved service, they become District Magistrates and Collectors and may rise to higher distinctions as Commissioners of Divisions, etc.

**Public
Services
Commission**

In the districts there are district and sessions judges to hear and determine civil and criminal cases on appeal from subordinate courts (magistrates and sub-judges). The sub-judges have defined original jurisdictions, they also hear cases on appeal from munsiff courts which decide civil suits. There are also Small Cause Courts in Presidency towns.

**Judicial
District
Courts**

There are High Courts at Calcutta, Bombay, Madras, Patna, Allahabad, Lahore and Rangoon, Chief Courts at Nagpur and Lucknow, and a Judicial Commissioner's Court in Sind. The High Courts have defined original jurisdictions, and appellate

jurisdictions to hear civil and criminal cases on appeal from the district courts. The judges are recruited from civil servants who have acted as district judges, from barristers, and eminent and experienced advocates. The district court appointments are controlled by the High Court. The final appeal from the

High Courts is to the Judicial Committee of the Privy Council in England.

After the Mutiny Canning reorganised the army (1860-63) by amalgamating the Company's regiment with the Queen's troops, and by increasing the proportion of British troops to Indian troops. Europeans were put in exclusive charge of the artillery. The Indian navy



Lord Kitchener.

was abolished. In 1895 the army of the Presidencies became the entire army under one Commander-in-Chief. In 1912 the Indian army received certain privileges including the eligibility to win the distinction of the Victoria Cross. When the Great War broke out (1914-18), Lord Kitchener, who had been Commander-in-Chief in

Army

India (1902-09), and was now Commander-in-Chief in England, sent troops to the front. The Indian Army fought magnificently in France, East Africa, Palestine, Mesopotamia and other places. Their deathless deeds of valour have brightened the honour of India. Eight lakhs of men fought, and the dead and wounded included one lakh. Eleven Victoria Crosses and other minor decorations were won. Sepoy Khuda-dad-khan, a Punjabi Muhammadan, is the first Indian V.C., and Naik D. S. Negi, a Garhwali Hindu, the second. Seven hundred Princes and Chiefs offered their services. The seventy-year-old Major-General Sir Pertab Singh, K.C.S.I., Regent of Jodhpur, and the gallant sixteen-year-old Maharaja of Jodhpur fought at the front. India's financial help amounted to crores of rupees. This produced a great impression upon England. The King's Commission was given to some Indian military officers. Indians have served on the Imperial War Conferences. Curzon formed the Imperial Service Troops. India has been made a member of the League of Nations. With the growing prospect of India being called upon to take a large share in governing herself, the desire has naturally grown amongst Indians to contribute to India's defence. The so-called Skeen Committee recommended that an Indian Sandhurst should be established in 1933. But that has been antedated by one year. Sir P. Chetwode, Commander-in-Chief, opened the Indian Military Academy at Dehra Dun on 10th December, 1932. He said: "It is an Indian institution for Indians, open to Indians of all castes and creeds, and paid for by Indians . . . we, Army authorities, are determined to make it in every way worthy of the Indian Army, in no way inferior to the corresponding institutions in England.

India's part
in the Great
War

Indian
Military
Academy



Major-General Sir Pertab Singh, K.C.S.I.

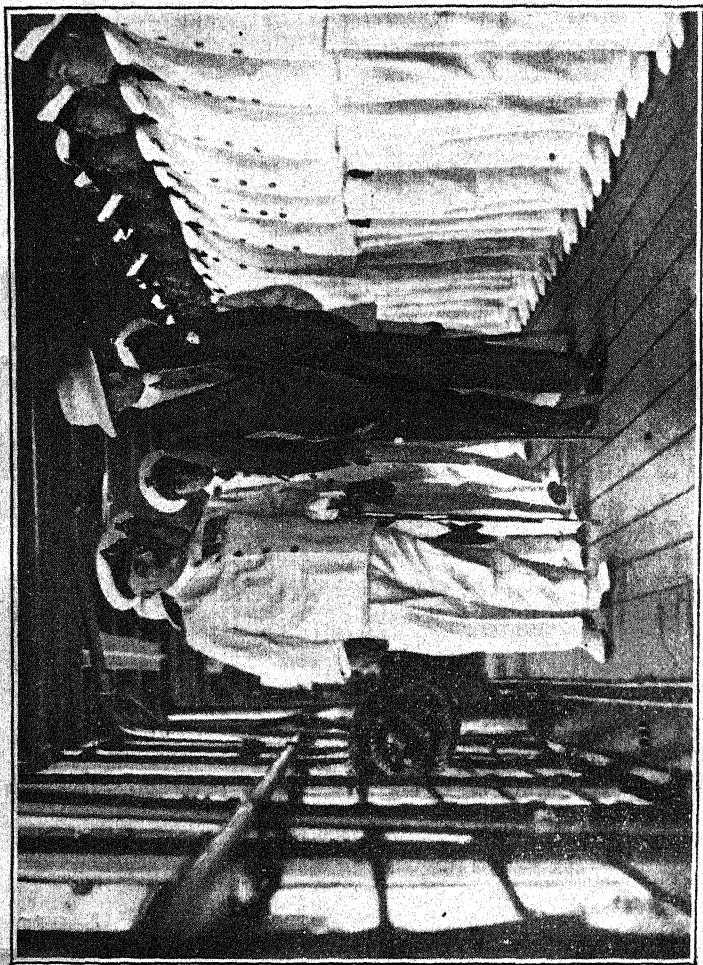
If the Army in India was not up to its mark and does not command the full confidence of the people and the fear and respect of its enemies and evil-doers, India would indeed be in bad case An Army can have no politics. It is the paid servant of the people, and is at the disposal of the Government of the day, whatever be the political complexion of that Government." An Indian King's commissioned officer has been put on the staff.

Lord Reading established a Royal Indian Navy. Indian youths are given naval training at Bombay on board the R. I. M. *Dufferin*. Indian Navy

Canning checked the abuses of indigo-planting. He passed a Rent Act in 1859 to protect the ryots of Bengal against the exactions of, and evacuation by, the Zemindars. The same protection to cultivators was given to the tenants of the Punjab, and Oudh (in some measure) by the Punjab and Oudh Tenancy Acts in 1862 which recognised occupancy rights of tenants. Ripon and Dufferin tried to protect the Bengal ryot by tenancy legislation. Lord Curzon saved the Punjab peasantry from the money-lenders by the Punjab Land Alienation Act (1900) and establishing Agricultural Banks and Co-operative Credit Societies (1904). He founded the Imperial Department of Agriculture and experimental farms for improving the method of cultivation and industry and getting better kinds of seed. For improvement of trade and commerce he established a new Department of Commerce and Industry. Lord Irwin appointed an Agricultural Commission. Protection of peasants

State Functions—Control of Finance, etc.

To set finances right Canning took the help of James Wilson, an expert, who devised income-tax as a source of income and planned paper currency. Lord Mayo wiped off the deficit inherited by him by a sound Finance—
Income-tax
Paper
Currency



H. E. Lord Willington reviewing Indian Cadets on R.I.M. *Dufferin*.

financial system. He retrenched expenditure, raised the income-tax and enhanced salt duties. In 1870 he evolved a new plan to regulate the financial relations between the central and provincial governments, giving to each provincial government a fixed yearly grant, and a financial autonomy, and responsibility—a decentralisation—which was carried forward by Lytton and the Montagu-Chelmsford Reforms of 1919. The Free Trade Policy was inaugurated by Lord Northbrook, carried forward by Lytton and completed by Ripon. Northbrook reduced taxation. This was possible as the country enjoyed material prosperity, owing to development of trade by the opening of the Suez Canal (1869) and sound financial scheme. He reduced import duties, abolished most of the export duties, including that on wheat, and carried on Free Trade. This stimulated wheat cultivation in the Punjab and Indus Valley, which brought wealth and supplied reserve wheat to meet famine conditions. He refused to abolish the levy of 5 per cent. duty on Manchester goods to combat the belief that "the interests of Lancashire were preferred to those of India"; secondly, he did not want India to lose that revenue. He remitted the income-tax rather than lower the salt duty for which he was

Salt duties

Decentralisation

Tariff

Free Trade



Northbrook

Lord Northbrook.

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Lytton

criticised as favouring the rich at the cost of the poor. Lord Lytton thought of opening up India to the commerce of the world. He removed duties on the coarser kind of cotton cloths (1879). The policy of decentralisation was continued, the provincial governments getting a share of the revenues which stimulated economy and efficiency. Lord Ripon reduced the duty on salt (which benefited the poor) and abolished duty on cotton goods, indeed the whole tariff. In the time of Lansdowne the value of

Lansdowne

silver in relation to gold greatly declined all over the world and depreciated the rupee. As India made large payments to England, the "vanishing rupee" upset finance. To meet the deficit the Government retrenched expenditure, raised taxes and closed the mint (1893) against free coinage of silver. India had a "managed currency." Lord Elgin re-imposed 5 per cent. duty on all imports, excepting cotton goods of Lancashire, thus giving undue preference to it and causing a loss to Indian revenue. He also imposed an excise on cotton goods produced by Indian mills, causing a great bitterness of feeling amongst Indians. They complained that they were burdened with taxation to meet Home charges, their articles were taxed to give preference to Lancashire and that the interests of India were sacrificed to those of Great Britain. Lord Reading (1921-26) abolished the excise duty on Indian cotton fabrics.

Curzon

Curzon reduced the salt tax and the income-tax. Lord Reading enhanced the salt tax. In recent years the rupee rate, the abandonment of the gold standard while linking the rupee to sterling, and the Ottawa Agreement have been subjects of much discussion.

Famine

Famines were most frequent and in the beginning no effective measures could be devised to combat them. In 1861 there was a terrible famine in

Agra, Punjab, Rajputana and Cuttack. In Orissa the famine of 1866 and the inundation caused a great loss of life. Lawrence created an irrigation department. This was followed by the famine (in 1868-69) in Rajputana and Bundelkhand. For want of easy communication adequate measures could not be taken, though through the exertion of Government servants much suffering was reduced. In 1873 a famine was averted in Bihar and Bengal by timely measures. The famine of 1877-78 was unprecedented, causing a loss of five millions of people for which the Madras Government was largely responsible. Lord Lytton organised a famine relief, and appointed a Famine Commission to devise preventive measures. Their Report (in 1880) forms the basis of the modern system of famine relief. A Famine Fund was created and measures were taken to establish railways and canals. In 1896-97 there was a famine in the Punjab, United Provinces, Central Provinces and Bihar. In 1900 there was a terrible famine in Gujarat. Lord Curzon, after visiting the area, appointed a Commission with Sir Anthony Macdonnell as president. Six millions sterling was spent on relief work. Extension of irrigation, easy communications by extension of railways and relief measures have since been provided to keep down misery and suffering.

The bubonic plague (not known in India since the time of Jahangir to which he has made a reference in his *Tuzuk*) appeared in Bombay in 1896. Measures taken by Government were unsuccessful, partly due to the ignorance and superstition of the people. Plague

Due to the growth of industry and manufacture factories grew up and workmen congregated in industrial centres. In 1881 Lord Ripon passed a Factory Act to regulate the hours of work, especially of children, and initiate measures of safety against machinery. This was the beginning of subsequent Factory Acts

legislation in this direction.

Press

The Indian Press was restricted by Government in its free expression of opinion. Writers and newspaper-editors were greatly hampered. Sir Charles Metcalfe (1835-36) gave the press freedom, which was taken away in 1878 by the Vernacular Press Act passed by Lord Lytton for its criticism of Government measures. This was repealed in 1882 by Lord Ripon who became popular. From time to time the Press was restricted, *e.g.*, during the Swadeshi and Non-

co-operation days, and now by the Press Ordinance for checking the spread of ideas of sedition and disaffection against Government.

Arms Act



Lord Lytton passed the Arms Act which made possession and carrying of arms without licence illegal. He restricted the people's right of defence and was unpopular. The Act has since been made more rigorous.

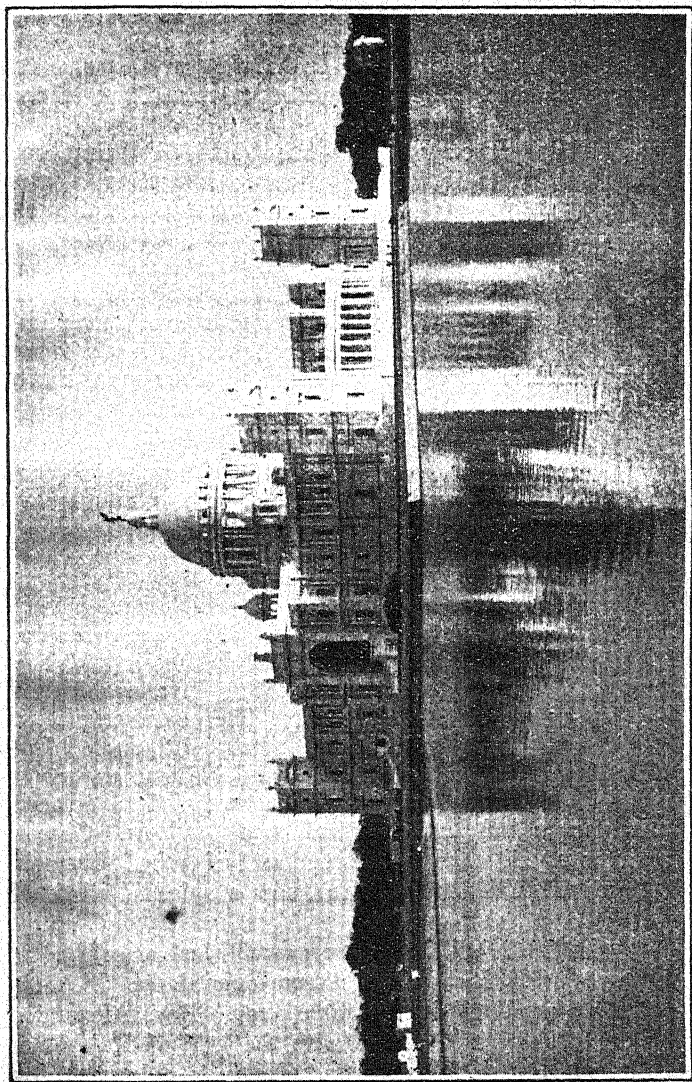
Reforms
Social

Lord Ripon.

Pandit Iswar Chandra Vidyasagar took up the cause of Hindu widows, and mainly through his influence the Hindu Widow Re-marriage Act was passed during the time of Lord Dalhousie. The Age of Consent Act was passed during the time of Lord Lansdowne (1888-94). During Lord Irwin's regime the Sarda Act was passed. The Hindu Mahasabha and the unprogressive Hindus and Muhammadans protested against it.

Opium

For keeping down the injurious habit of opium-eating an Opium Commission was held in 1895 and



Victoria Memorial, Calcutta.

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another in recent years. In 1907, India sacrificed her revenue of 6 millions sterling to cure China of the opium habit.

Census

The first census was taken in 1881 during the time of Lord Ripon. It gives an indication of the population and much interesting social and anthropological information. The census has since been held every ten years. The last census was taken in 1931.

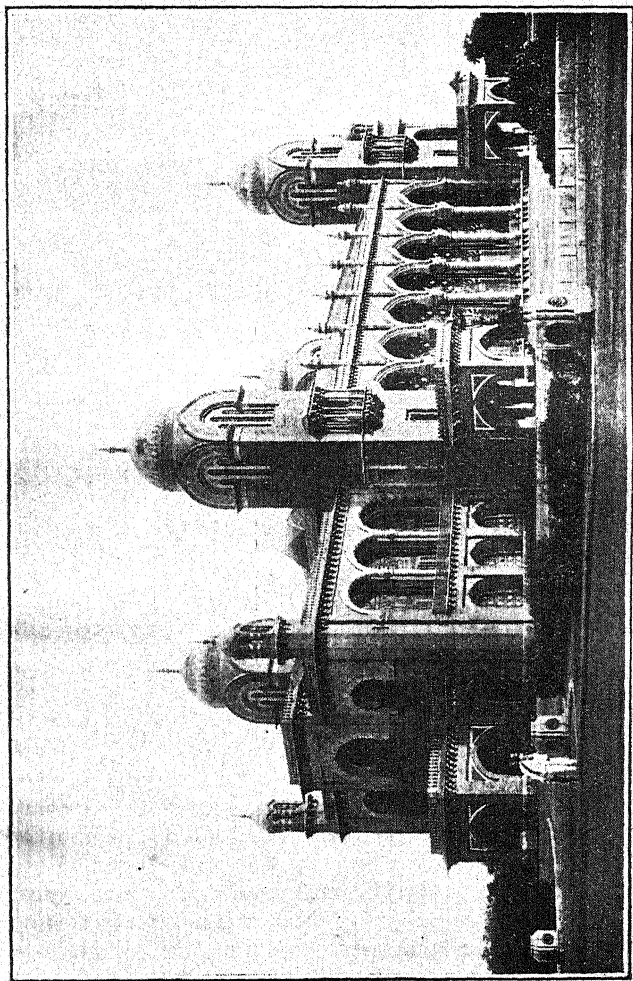
Public Works

With the establishment of a Civil Public Works Department in 1855 roads and canals were much improved. Lord Dalhousie opened railways in the three presidencies (1853). Sir John Lawrence spent much on roads, railways and irrigation schemes. To-day a network of railways has spread all over India from the Khyber Pass to Cape Comorin. Many projects of extension have been suspended owing to the present financial stringency. Forests have since been improved.

Archaeological Survey

Lord Curzon passed an Act for the preservation of ancient monuments and relics which was a very important and popular measure. The Archaeological Department has been doing splendid work and has unearthed valuable materials which have enabled us to reconstruct our history. The excavations at Mohenjo Daro have brought to light an ancient civilisation five milleniums old and hitherto undreamt of. The Act has recently been amended to enlarge the scope of archæological work. Lord Curzon contemplated the construction of the Victoria Memorial, Calcutta, which is now a splendid work of art.

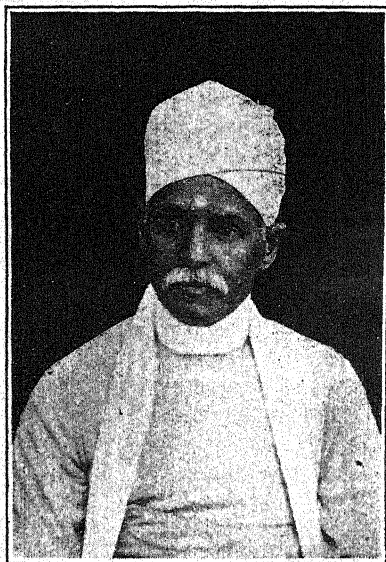
In 1818 William Carey established a college at Serampore. Bishop Middleton opened the Bishop's College at Hugli in the same year. Rev. Alexander Duff established a school with the help of Raja Ram Mohan Roy. Macaulay and Bentinck did much for



Senate House, Madras University.

Education

English education. Universities were established by Canning at Calcutta, Madras, and Bombay in 1856 on the model of the unreformed London university. We have at the present day many other universities, Allahabad, Punjab, Benares (Hindu), Mysore, Hyderabad, Patna, Lucknow, Aligarh (Muslim),



Pandit Madan Mohan Malaviya.

Andhra and Annamalai. Sir Syed Ahmed founded the Anglo-Oriental College at Aligarh in 1877 which has since become a University. Pandit Madan Mohan Malaviya is the life and soul of the Hindu University.

There was an Education Commission (Hunter) in 1882-83 for promotion of primary education and that of backward classes. The neglect of primary and secondary education weakened the foundation of sound university training, and called for Lord Curzon's University Commission. He gave great offence to educated Indians by excluding them from the Commission, and they complained of his attempt to officialise the universities. In 1904 the Indian Universities Act was passed. Though Sir Ashutosh

Mukherji opposed the Commission, he set to work the reforms in 1908, and rendered inestimable service as a member of Sir Michael Sadler's University Commission appointed by Lord Chelmsford in 1918. He built the excellent Post-Graduate Department of the Calcutta University. Some of the Professors and Readers of this University have a world-wide reputation, *e.g.*, Sir Jagadish Chandra Bose, Sir P. C. Ray, Sir C. V. Raman, Dr. Rabindranath Tagore, Sir S. Radhakrishnan, Dr.

S. N. Dasgupta and Dr. Abanindianath

Tagore. Rabindra-

nath has been hailed as the poet laureate of Asia, and is one of the greatest living poets in the world.

He won the Nobel prize in 1913. He

has devoted the proceeds of his numerous

works to the building up of his university

(*Visva-bharati*) at Santiniketan. Here

distinguished European, Asiatic and

American professors have delivered lectures.

He has by personal tours tried to restore the old cultural contact of India with

China, Japan and Java, and has forged links of cultural comradeship with the West. Sir C. V. Raman

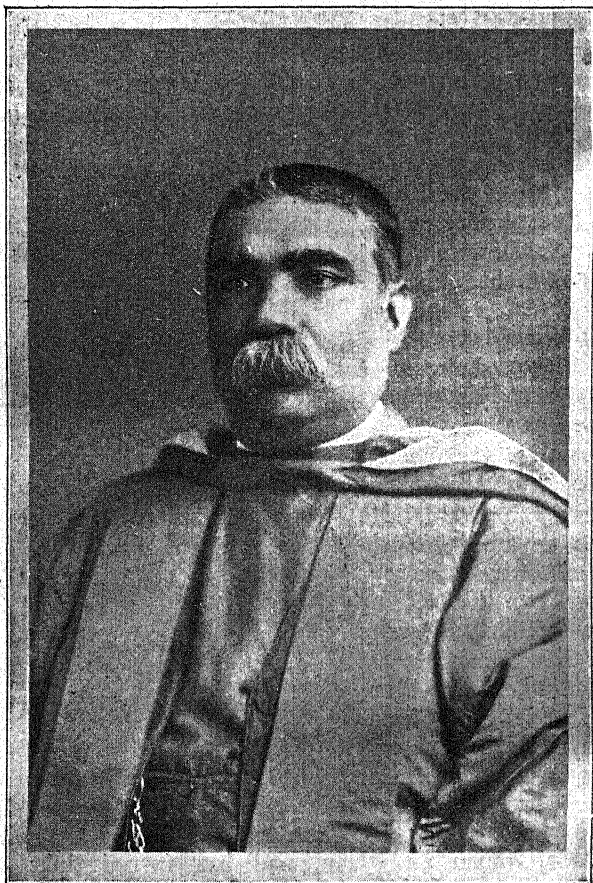
has recently won the Nobel prize in Science and has made wonderful contributions to the advancement of

scientific knowledge. Sir P. C. Ray, while great in



Sir Syed Ahmed.

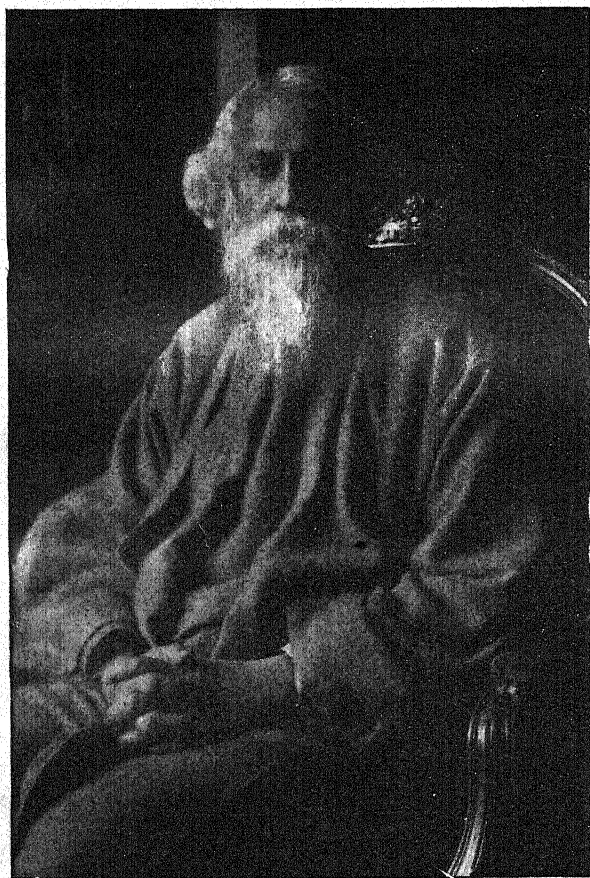
Science, is greater in self-abnegation and service to



Sir Ashtosh Mukherji.

his students, to his country and is held in universal love and esteem. Sir J. C. Bose's discoveries in

Electricity and Plant Life have extorted the



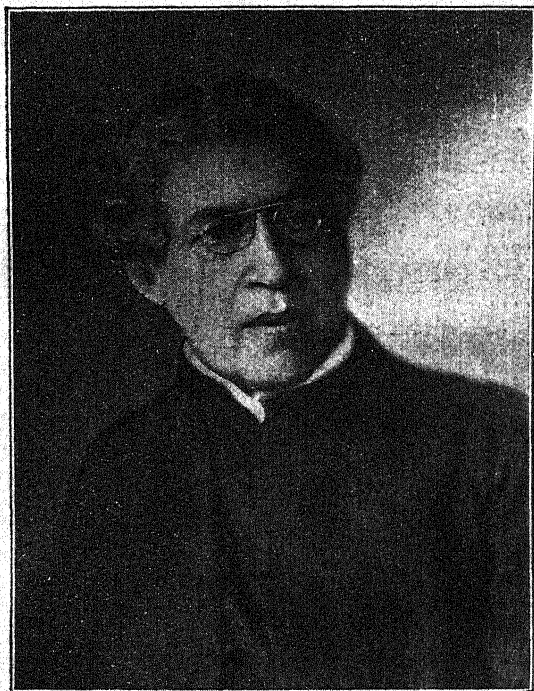
Dr. Rabindranath Tagore.

admiration of the world. The interpretation of Indian Philosophy by Sir S. Radhakrishnan and

Dr. Dasgupta has elevated India in the estimation of the world.

Royal visits,
etc.

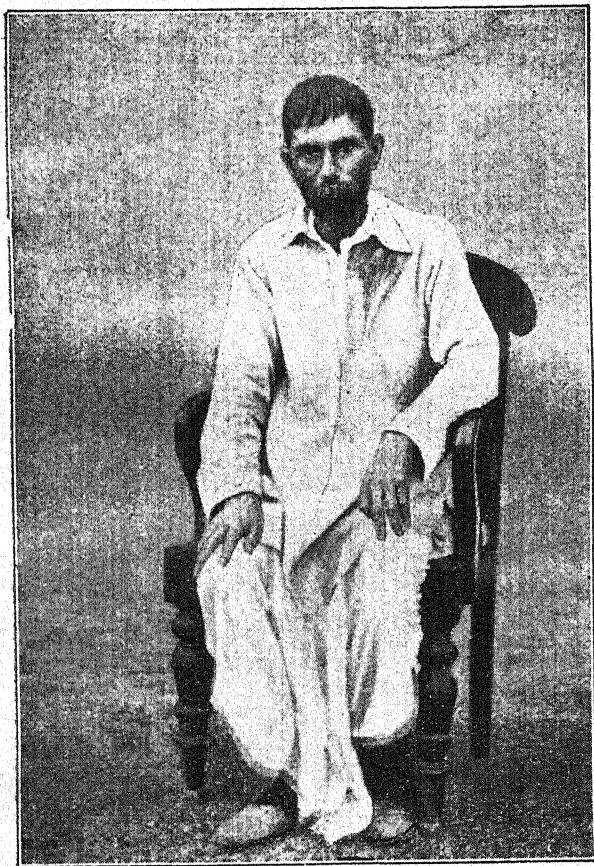
In 1875-76 His Royal Highness the Prince of Wales (afterwards Edward VII) visited India. In 1911 Their Majesties King-Emperor George V and



Sir J. C. Bose.

Queen Mary visited India. A magnificent durbar was held by Lord Hardinge on the 12th December, 1911, at Delhi. The wound of Bengal was healed, Morley's "settled fact" was unsettled, and the

Partition of Bengal was annulled. The new Province of Bihar and Orissa was created, and the Chief



Sir P. C. Ray.

Commissionership of Assam was revived. Bengal was given a Governor (Lord Carmichael) and the

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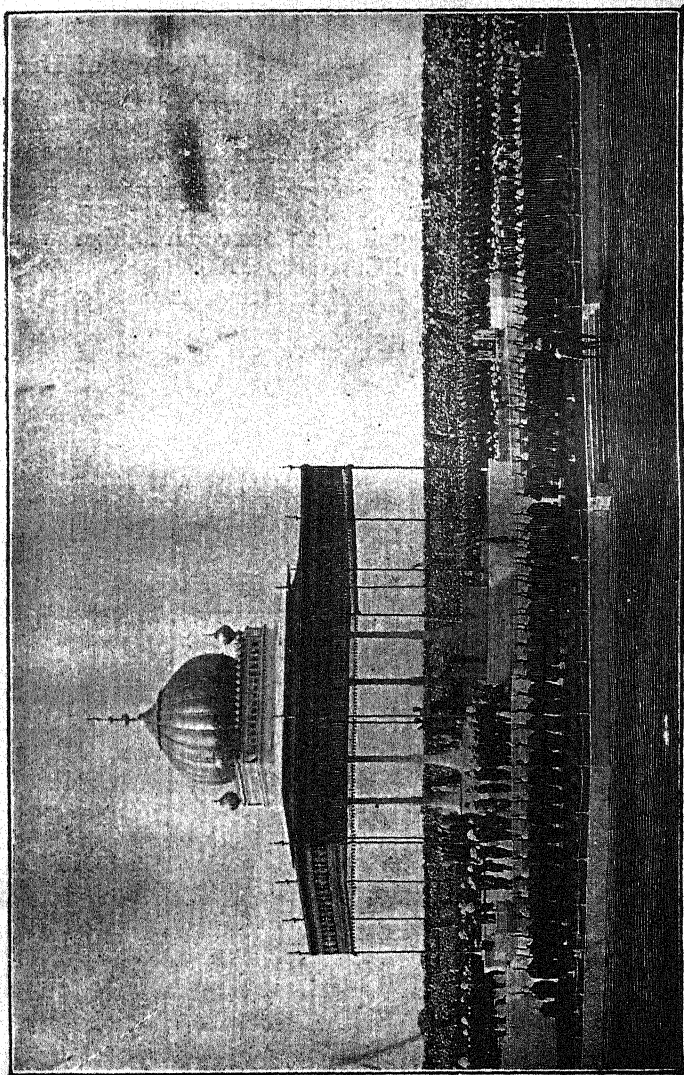
capital of India was removed from Calcutta to Delhi. The present Prince of Wales visited India in 1921; in honour of the visit the Medical College at Patna, and some schools in Bihar, were named after him.



Sir C. V. Raman.

Durbars—
Queen
Victoria,
Empress of
India, 1876

In 1876 Queen Victoria received the title of Kaisar-i-Hind or Empress of India. The imperialist Lord Lytton held an imposing durbar at the Old Imperial Capital of Delhi in 1877 to proclaim the title.



Delhi Durbar, 1911

**Diamond
Jubilee, 1897**

The princes paid their homage to the Viceroy of Her Majesty who became their suzerain. In 1897, on completion of her sixtieth year of reign, the Diamond Jubilee was celebrated. The beloved Queen passed away in 1901 and was universally mourned. The Prince of Wales became King-Emperor as Edward VII. A magnificent Coronation Durbar was held at Delhi by Lord Curzon in 1903.

CHAPTER XXXV

GROWTH OF THE CONSTITUTION

THE mismanagement of the East India Company's finances, and the suspicion that its servants were making large fortunes, led to the passing of the Act of 1773 (the Regulating Act), whereby the Governor-General in Council superintended and controlled the Government of Bombay and Madras in the matter of peace and war, and could make treaties with Indian princes and country powers. Pitt's India Act of 1784 and the Charter Acts of 1793 and 1833 centralised this control. The Act of 1833 made the Governor-General of Bengal in Council the Governor-General of India in Council with sole legislative power, and added a Law Member to his Executive Council. The Charter Act of 1853 created a Legislative Council with six added Law Members which, though not representing Indian public opinion, was yet the foundation of Parliamentary institutions in India. In 1858 the Company came to an end. The Crown took over its territories, and controlled Indian affairs through the Secretary of State for India, with an Under-Secretary and fifteen members which constituted the Council of India. The Indian Councils Act of 1861 paved the way for the present Legislatures. By it the Governor-General's Executive Council received a fifth member, and his Legislative Council included his Executive with six to twelve additional members, at least half of whom were nominated non-officials. Other Acts of 1861 led to

Previous
History up to
1861

Indian
Councils Act,
1861

Act of 1871

Ilbert Bill

Local Self-
government

Political
progress—
effect of
Western
education

Indian
National
Congress

the appointment of Indians to high administrative and judicial positions. The Indian Councils Act of 1871 empowered local legislatures to confer upon magistrates the power to try European British subjects in certain cases. Lord Ripon's Ilbert Bill proposed to confer jurisdiction upon Indian magistrates over Europeans in criminal cases and thus wipe out racial distinction. The Europeans fiercely opposed the Bill, and a compromise was reached that they would be tried before an Indian or European Sessions Judge by a jury half of whom should be Europeans. Lord Ripon helped the political and popular education of Indians by introducing local self-government based upon the English system of County Councils. District Boards and Local Boards were created to look after education and sanitation, the powers of municipalities were extended, the principle of election was introduced, and the local bodies were allowed to manage their own affairs subject to supervision of Government.

Meanwhile Western education was bearing fruit. As predicted by Macaulay in 1835, Indians instructed in European knowledge were demanding European institutions. They studied the radical writings of Burke, Bentham, Mill and Bright, which made them familiar with democratic principles and criticism of Government measures through the press and meetings. Lawyers and journalists effectively used the English language in conducting political discussions, which in the midst of a variety of vernaculars and social and religious differences supplied them with the unifying bond of a common political platform. They realised their inadequate representation in the share of the administration of their country. These causes operated in the foundation of the Indian National Congress.

It opened its first session in Bombay under the presidency of W. C. Bonnerjee on 28th December, 1885—a red letter day in the political history of India. Hume, Cotton, and Wedderburn, liberal Englishmen (and retired civil servants) sympathised with the political aspiration of Indians and worked for the Congress. Loyal, moderate and responsible Indians demanded political reform and removal of the just grievances of the people, but the Congress ultimately turned hostile, wanted severance of British connection and claimed independence.



Lord Curzon.

Dufferin mildly patronised the Congress. Lansdowne passed the Indian Councils Act in 1892 which enlarged the Imperial and Provincial Legislatures making them more representative (district boards, municipalities and universities sent members), and permitting questions to be asked. The elective principle was thus introduced.

Lord Curzon's exclusion of Indians from the Universities Committee (1900), his Convocation speech

Act of 1892

Lord Curzon's
Universities
Committee
and Partition
of Bengal

and the Partition of Bengal (1905) wounded Indian feeling and pride. The partition insulted the growing national sense of Bengal. In the nineteenth century Bengal attained a high culture, her language and literature was brilliant, and her patriotic sons were enlivened by liberal ideas. All this found expression in the renaissance of Bengali art and literature, and

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Renaissance and Nationalism

vigorous nationalism. Protest meetings were held all over Bengal for the annulment of the partition, British goods were boycotted, and *Swadeshi* preached. The cause of Bengal became the cause of India.



G. K. Gokhale.

Surendranath Banerjee, Gopal Krishna Gokhale and Bal Gangadhar Tilak, by their speeches, stirred the national sentiment to its depths. Dadabhai Naoroji, who was an M.P. and in touch with the Irish Home Rule movement, pleaded for Indian Swaraj.

The East had awakened; events in Japan, China, Persia and Turkey stimulated the political aspirations of India. Two parties were formed—the Moderates

and Extremists. The split in the Congress at Surat (1907) divided them keenly. Gokhale became the leader of the Moderate party, Tilak of the Extremist. Gokhale defined the policy of the Moderates who wanted the system of government existing in Canada

**Parties—
Moderates
and
Extremists**



B. G. Tilak.

and other self-governing members of the British Empire, anticipating the clear demand for Dominion Status.

The Muslims, thinking the Congress to be a Hindu movement, kept themselves aloof at first, but later on organised a political party known as the Muslim

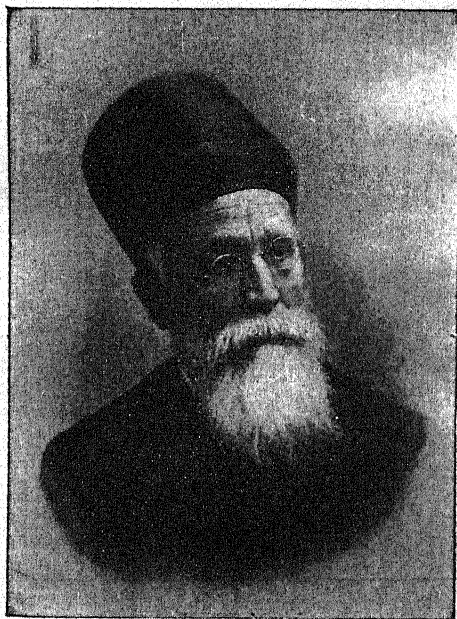
**Muslim
League, 1906**

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League (1906), for the protection of their rights. But they amended their constitution and practically adopted the political programme of the Moderates in 1912.

**Morley-Minto
Reforms**

Meanwhile anarchical crimes were sternly repressed and the agitation became keen. In order to conciliate Indians, Lord Minto and Lord Morley, the Secretary of State for India, introduced



Dadabhai Naoroji.

**Anarchical
crimes**

constitutional reforms known as the Morley-Minto Reforms (1909). By it the elective principle was extended, which increased the popular element in the councils, but the British executive was untouched. No political responsibility was conceded, though an

Indian, Sir S. P. Sinha, was appointed as Law Member of the Viceroy's Executive Council, and two Indians as members of India Council. Agitation and political crime followed. A cowardly attempt was made on the life of Lord Hardinge, who was bombed at Delhi. Fortunately the Viceroy escaped; he bore no resentment, but sympathised with the legitimate Indian aspirations. Their Imperial Majesties visited India in December, 1911.



Lord Minto.

The Bengal sore was then healed, and the partition of Bengal was annulled. Bengal became a Presidency under a Governor, and Bihar and Orissa was made a separate province under a Lieutenant-Governor.

The Great War evoked a remarkable effusion of loyalty to the Empire, which was much appreciated. It also stirred national aspirations. The Moderates and the Muslim League

Great War

now demanded (without, however, naming it) Home Rule within the Empire. Annie Besant and Tilak carried on a propaganda for Home Rule which became vigorous in 1916. At the Lucknow Congress the Moderates and Extremists buried their differences and became re-united (1916). The Hindu-Muslim question was also settled, Muslim communal interests safeguarded, and the Hindu-Muslim compact ratified. Its impending breakdown

Agitation for Home Rule

Hindu-Muslim conflict

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was averted by Annie Besant, the President of the Calcutta Congress in 1917, who now demanded Home Rule for India in five or ten years.

**Declaration
of 1917**

On the 20th August, 1917, E. S. Montagu, the Secretary of State for India, made the momentous declaration that "the policy of His Majesty's Government was the increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions with a view to the realisation of responsible government in India as an integral part of the British Empire."

**Montagu-
Chelmsford
Report**



Lord Hardinge.

Montagu visited India in 1917 and, in conjunction with Lord Chelmsford, the Viceroy, issued the Montagu-Chelmsford Report. The Government of India Act was passed in 1919, giving India her "Parlia-

**Central
Legislatures**

ment." The Imperial Legislative Council became the bicameral Central Legislature consisting of two Houses—the Council of State, and the Legislative Assembly. The Upper House consists of 60 members including the President, 33 being elected and 27 nominated (not more than 20 to be officials). The Lower House consists of 145 members including the President, of whom 104 are elected and

41 nominated (26 officials). Three Indians were appointed to the Viceroy's Executive Council.

The local legislatures were enlarged, elected members to be at least 70 per cent. of the total, the proportion of official members being fixed at a maximum of 20 per cent. In the Governor's Executive Council half the number of members were to be Indians.

Local
legislatures



E. S. Montagu.

In case the legislature failed to pass a measure which was essential to the peace, safety and well-being of India, the Viceroy could pass it by certification. In the chief provinces the system of Dyarchy was introduced, the functions of government being classified as "reserved" and "transferred." The "reserved" subjects relate to maintenance of order (police), justice, and general administration.

Veto

Dyarchy

Provincial
subjects—
"reserved
and
"transferred"

The "transferred" subjects are local self-government, medical administration and public health, sanitation, education, public works and water supply, agriculture, forests and fisheries, excise, co-operation, registration and other minor items—the so-called "nation-building" department—in the hands of Indian ministers, who are appointed by the Governor from elected members of the Legislative Council. The Legislative Council

votes taxes and makes laws. The Governor, like the Viceroy, has powers of veto and certification.

The financial system was re-adjusted. Hitherto the revenue of the Provincial Governments was mainly derived from sources shared with the Central Government. The recommendation of various Finance Committees resulted in the present



Lord Chelmsford.

arrangement—land revenue, irrigation, excise, judicial and general stamps are the provincial sources of revenue. Income-tax is a central item of revenue. The loss to the Central Government amounting to 983 lakhs, resulting from this arrangement was made up by provincial contributions—the percentage of contribution being Bengal 19, United Provinces 18, Madras 17, Bombay 13,

Finance

Provincial

Bihar and Orissa 10, the Punjab 9, Burma 6½, the Central Provinces 5, and Assam 2½. To balance the budget the Legislative Council could raise taxes in certain respects without reference to the Governor-General.

The income of the Central Government is derived from income-tax, railways, posts and telegraphs, salt and opium, customs duties, tributes from Indian Princes and the issue of loans to balance the budget. The expenditure heads are: India Government establishment; army, railway, posts and telegraphs, marine, irrigation, public works; payment of interest on loans; education, famine relief, etc.

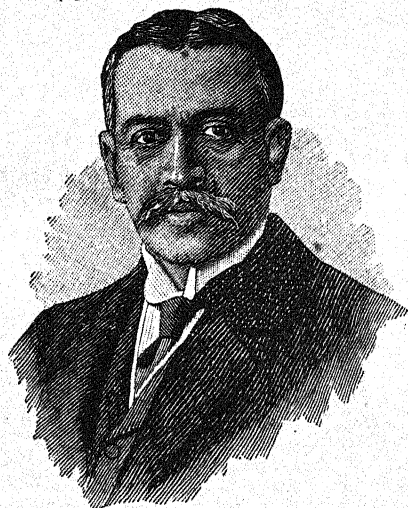
The Viceroy represents the British Crown in India. He is also the Governor-General and is the supreme executive authority in India, under the control of the British Parliament exercised through the Secretary of State for India. There is a High Commissioner for India in England to transact business for India to be done in England. Sir B. N. Mitter is now the High Commissioner. The Governor-General carries on the administration in the following way:—

Administra-
tion

Governor-General in Council (the Executive Council)—consisting of departments under members with portfolios:

- (a) The Foreign Department in charge of the Viceroy with two Secretaries, Foreign and Political.
- (b) The Home Department: peace and order, internal administration, supervision of Provincial Departments—the Home Member.
- (c) Revenue and Agriculture: land revenue, agricultural means, famine relief, and public works—the Member for Revenue and Agriculture.

- (d) Commerce and Industry: trade, manufactures, posts and telegraphs, and railways—the Member for Commerce and Industry.
- (e) The Legislative Department: supervision of legislative bodies, the making and modification of laws—the Law Member.
- (f) The Military Department: the army—the Commander-in-Chief.
- (g) The Education Department: education, health and land revenue—the Member for Education.



Lord Sinha.

- (h) The Finance Department: supervision of expenditure—the Member for Finance.

The Provincial Governments are the three Presidencies of Bombay, Madras and Bengal; the Punjab, the United Provinces of Agra and Oudh, Bihar

and Orissa (Lord Sinha, of Raipur, became Governor, 1920-21), the Central Provinces and Berar, Assam, Burma, and the North-Western Frontier Province (recently created); and British Baluchistan, Ajmer-Merwara, Coorg, the Andaman Islands, and Delhi under Chief Commissioners. Each Governor has an Executive Council, and a Legislative Council, (functions already described).

For administrative purposes the provinces are divided into districts, and a number of them make a division (under a Commissioner). The executive head of a district is the District Magistrate and Collector, and the judicial head is the District and Sessions Judge. The District Officer is responsible for the maintenance of peace and order, collection of revenue, supervision of local bodies, and the general

Provinces**Division****Districts****Executive**

Lord Reading.

well-being of the district. He also tries criminal cases. He is assisted by Deputy, and Sub-Deputy Magistrates and circle officers. The district is divided into sub-divisions, which he controls. The Superintendent of Police (with his assistants) helps him maintain order, and has under his control *thanas* staffed by Inspectors and Sub-Inspectors of Police.

The District and Sessions Judge administers civil and criminal justice. Criminal appeals from the

Judiciary

sentences passed by Magistrates lie with him. He tries cases with help of the jury or assessors. He refers death sentences to High Courts for confirmation. The convicted accused can appeal from his sentence to the High Court. In civil cases he is assisted by Sub-judges and Munsiffs. The Munsiff's Court is the court of first instance and appeal from his judgment lies with the Sub-judge. The Sub-judge in certain cases is the court of first instance, and appeals may be made from his judgment to the District Judge. Something has already been said about the High Courts.

Self-
governing
institutions
Panchayat
Union Board

Local Board
District Board
Municipality

Subsequent
constitution

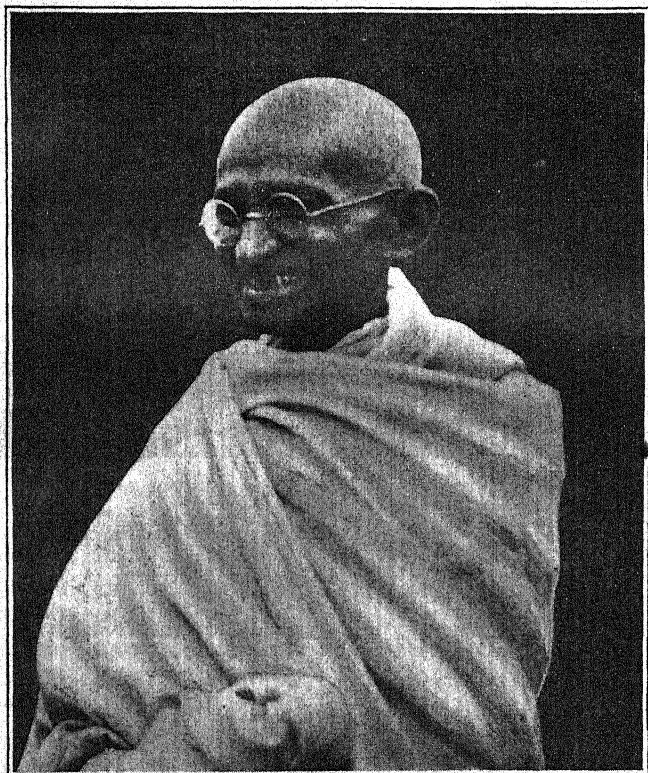
From time immemorial village disputes were settled by the self-governing *panchayat* and arbitration. The *panchayat* has taken a new shape in Union Boards which look after primary education, roads and sanitation. People of local influence are appointed as Presidents of *Panchayats* and are given some executive power. A number of Union Boards constitute the Local Board with similar functions of the subdivision. Above it is the District Board. Local cesses and government grants form their revenue. In the towns the municipalities look after education, sanitation, conservancy, water supply, roads and lighting. Lord Ripon was the friend of these self-governing institutions.

The Government of India Act of 1919 did not satisfy Indian aspirations. The scheme was for ten years, on the termination of which the working was to be revised in order to see whether a further measure of self-government could be conceded to India. The Extremists complained that the Executive remained as irresponsible as ever and set up an agitation which was firmly repressed by Lord Reading. The Moderates—National Liberal Federation—co-operated with Government and undertook to work out the scheme. The effects of the experiment were marred by

two events,—the passing of the Rowlatt Acts, which increased the powers of the Executive in dealing with political activities, and the action of General Dyer in

Rowlatt Acts

Amritsar
massacre



Mahatma Gandhi.

firing upon a crowd at Jallianwallabagh at Amritsar (1919). The anti-Indian policy in Kenya also dissatisfied Indians. After the death of Tilak (1920) Mr. M. K. Gandhi (later called Mahatma) spread the

Kenya

Gandhi

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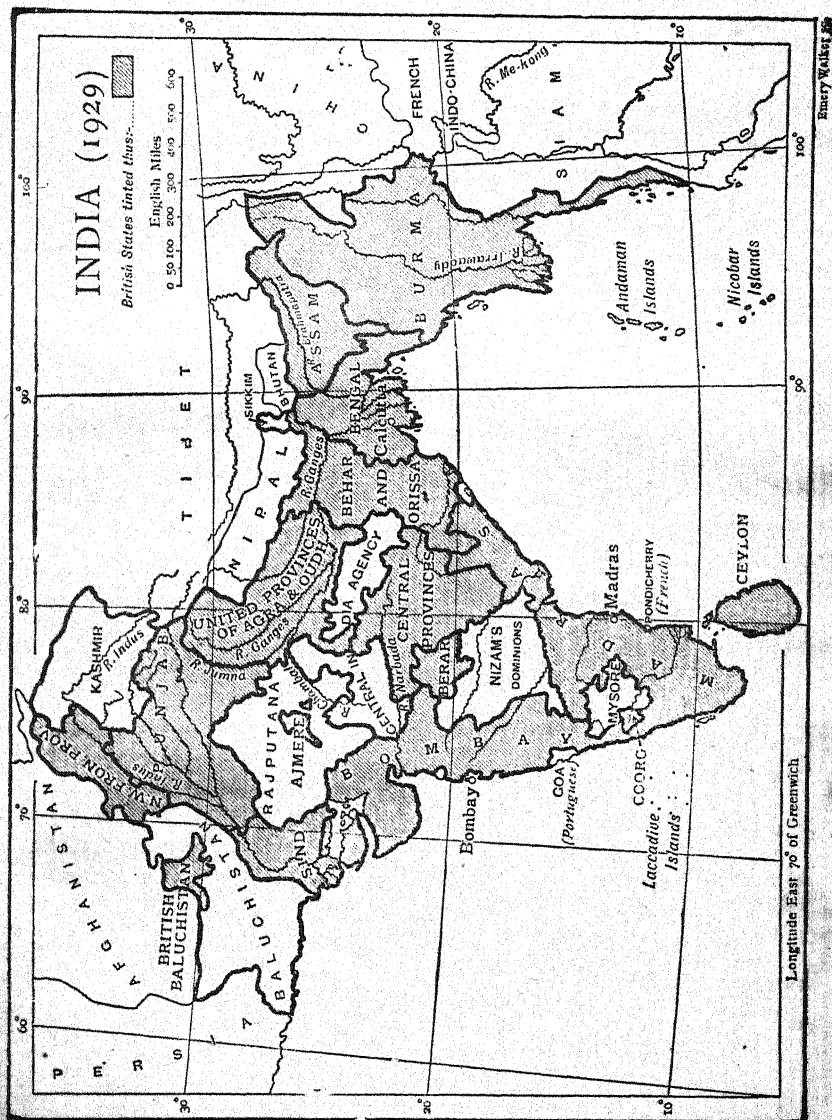
**Non-co-
operation**

Non-co-operation Movement. He was already famous for his "passive resistance" on behalf of India in



C. R. Das.

South Africa. On his return to India he lent his influence to the cause of Britain in the Great War,





and for his services was awarded the Kaisar-i-Hind Gold Medal by the Government of India. His political creed, mixed up with ethics and religion, soon proved to be a dynamic force and stirred the masses. He set up the ideal of the *charkha* as a symbol of spiritual, economic and political salvation of India. He condemned things western, and advocated the boycott of schools and colleges, and courts and councils. His weapon to fight with Government was non-violence or *Satyagraha*, a form of civil disobedience. The masses could not understand it and the Punjab disturbances followed. The Hindus resented repression.

His political
creed

The Sultan of Turkey was regarded by the Muslims as the Khalifa (Caliph), or religious head (both the Sultanate and Caliphate were soon ended by Mustapha Kemal Pasha who formed the national government at Angora) and when he was humiliated by the Treaty of Sevres, the Muslims, led by Maulana Muhammad Ali and Shaukat Ali, joined Mr. Gandhi and the Congress. The Congress at Nagpur (1920) by its disavowal of British connection with India supported non-co-operation and took a new direction. C. R. Das (called Deshbandhu) at first opposed the non-co-operation movement but joined it after the Punjab incident. He, however, suggested Council-entry. He formed the Swarajist party with Pandit Motilal Nehru as a colleague, and by defeating the Ministers and the Executive, made the working of Dyarchy impossible. Notwithstanding Mr. Gandhi's creed of non-violence disorders happened. He was arrested in 1922, convicted and imprisoned but was released in 1924. He found that his movement had failed, the Moderates kept aloof, and there were communal dissensions. Many parties were formed—Swarajists, Parties

Khilafat
movement

C. R. Das

Swarajist
Party

Parties

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Simon
Commission

No-Changers, Nationalists, Swarajist-Responsivists, Independents, etc. The Indian National Party claimed "Dominion Status" for India. During the time of Lord Irwin (1926-31) the Simon Commission, which was appointed in November, 1927, to report on the working of the new constitution made two visits to India in 1928-29, and its Report was published

in June, 1930. Dis-satisfaction with its recommendations led to a further outbreak of "civil disobedience" and *Satyagraha* activities. A Round Table Conference was held in London in the autumn of 1930, and was attended by leaders of Indian opinion. New Delhi was inaugurated in February, 1931, and the Viceroy, Lord Irwin, began a series of personal discussions with Mr. Gandhi a few days later. The agreement thus arrived at eased the



Lord Irwin.

Round Table
Conference
First Session

Lord
Willingdon

Second
Session

situation greatly and was ratified by the All-India Congress. Lord Willingdon became Viceroy in April.

When the Round Table Conference re-assembled in London in October, 1931, it was attended by Mr. Gandhi as the accredited representative of the people of India. A conference was also held in London to discuss the future constitution of Burma.

Proposed
constitution
of India

The question of interests and representation of Hindus, Muslims, Sikhs, and depressed classes baffled solution, and it was agreed that if Indians could not themselves come to a mutual settlement of their communal question, they would abide by the decision of Mr. Ramsay Macdonald, the Prime Minister. Besides, the problem of giving the Indian States a worthy place in the proposed constitution, and of harmonising the relations of "Indian India" with "British India," though far advanced, was not yet definitely solved. During the absence of Mr. Gandhi in England his followers got out of control, and there were signs of a resurgence of the civil disobedience movement. On his return to India, Mr. Gandhi and other leaders were imprisoned. Many anarchist outrages (ending in the death and wounding of English officials and non-officials) followed. Ordinances and repressive legislation had to be employed to defeat terrorist activities and maintain order. But constitution-making was still in progress. The Prime Minister gave his communal award in the autumn of 1932. The award dissatisfied the Hindus and the Sikhs. Mr. Gandhi, who has ever been the champion of social reform, and removal of untouchability took a vow of suicide by starvation unless the Hindus secured more representation for the "so-called" depressed classes and the abolition of separate electorates for them. The impending loss of life of the weak Mahatma in jail was a matter of deep concern and anxiety to the Hindus, who agreed to his proposal. Pandit Madan Mohan Malaviya attempted to bring about a satisfactory settlement of the communal question at the Unity Conference at Allahabad. There was a Third Session of the Round Table Conference in November-December, 1932. At a recent speech (13th December,

Communal
award

Third Session
of Round
Table
Conference



Louise W. Snegner

Lord and Lady Willingdon.

1932), at Baroda, Lord Willingdon declared his firm conviction that an All-India Federation, with

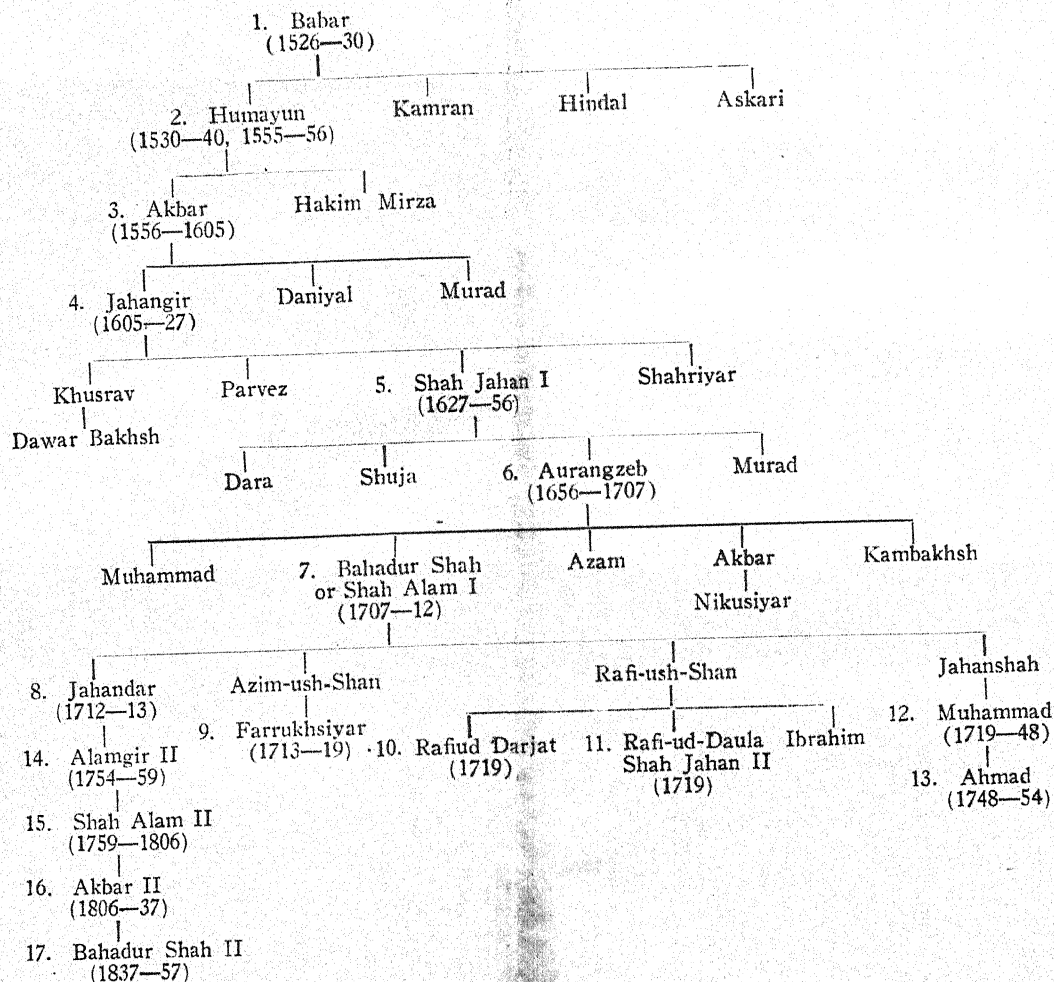
necessary safeguards, would be to the advantage of, and in the interests of, the Indian States and British India alike. To the proposed Federation in India the States Rulers would transfer powers for exercise by the Federal Government and Legislature on the formal conclusion of agreements between the States and the Crown. Sir Samuel Hoare, the Secretary of State for India, has announced that Sind and Orissa will be made separate provinces.

MOGHUL EMPERORS

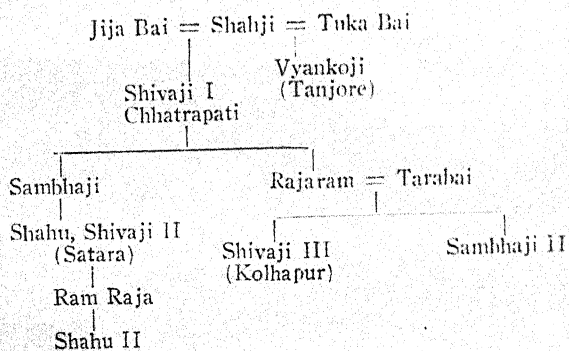
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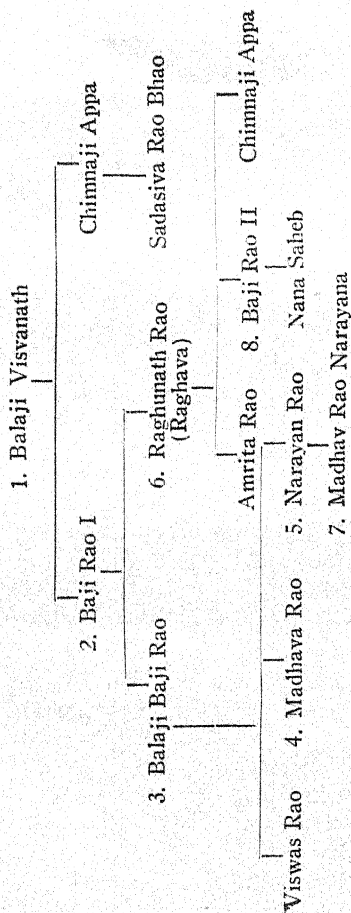
MOGHUL EMPERORS.



RHONSLE LINE



THE PESHWAS OF POONA



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CHRONOLOGICAL PRESENTATION OF EVENTS (1526-1765)

A.D.	
1526	First Battle of Panipat, Babar Padishah of Hindustan.
1527	Battle of Khanwa, defeat of Rana Sanga.
1529	Battle of Ghagra, conquest of Bengal.
1535	Humayun's conquest and loss of Malwa and Gujarat.
1539	Humayun's defeat at Chausa.
1540	Defeat and flight of Humayun.
1542	Birth of Akbar at Amarkot.
1541-45	Sher Shah.
1545-53	Salim (Islam) Shah.
1553-54	Muhammad Adil Shah succeeds Salim Shah.
1555	Battle of Sirhind, restoration of Humayun.
1556	Death of Humayun, accession of Akbar. Second Battle of Panipat, defeat of Hemu.
1560	Bairam Khan dismissed.
1560-62	Malwa, Jaunpur and Khandesh conquered.
1564	Jizya abolished.
1565	Battle of Talikot.
1568	Chitor stormed.
1569-76	Fatehpur Sikri built.
1572-73	Gujarat conquered.
1576	Battle of Haldighat, Bengal subdued.
1585-86	Annexation of Kabul and Kashmir.
1590-91	Conquest of Sind.
1592-95	Annexation of Orissa and Kandahar.
1595	Chand Bibi defends Ahmadnagar.
1596	Berar subdued.
1600	Fall of Ahmadnagar. Charter of East India Company.

- A.D.
- 1601 Capture of Asirgarh, rebellion of Prince Salim.
- 1602 Dutch East India Company formed.
- 1605 Death of Akbar, accession of Jahangir.
- 1606 Rebellion of Prince Khusrav.
- 1608-11 Hawkins at the court of Jahangir. Jahangir marries Nur Jahan.
- 1612 English Factory at Surat.
- 1615-18 Sir Thomas Roe at the court of Jahangir.
- 1616 Plague.
- 1622 Kandahar lost to the Persians.
- 1622, 1624 Rebellion of Prince Khurram and his submission, Kandahar captured by Persians.
- 1626 Revolt of Mahabat Khan.
- 1627 Death of Jahangir, accession of Shah Jahan, birth of Shivaji.
- 1631 Rebellion of Khan Jahan Lodi, death of Mumtaz Mahal.
- 1632 Hughli captured from the Portuguese, end of Ahmadnagar.
- 1636-37 Treaties with Golconda and Bijapur, Aurangzeb goes to the Deccan as Viceroy.
- 1639-40 Site of Madras acquired by Day.
- 1657 Shah Jahan ill, war of succession.
- 1658 Shuja defeated at Bahadurgarh, Battle of Dharmat, defeat of Dara at Samugarh.
- 1659 Mir Jumla defeats Shuja, Shuja's flight to Arakan, execution of Dara.
- 1661 The Company receives Bombay from Charles II.
- 1661-63 Mir Jumla's expedition to Assam.
- 1664 Shivaji sacks Surat.
- 1665 Surrender of Shivaji to Jai Singh,
-

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A.D.	
1659-66	Bernier.
1665	Tavernier.
1666	Annexation of Chittagong by Shayista Khan, death of Shah Jahan, escape of Shivaji from Agra.
1669	Jat rebellion.
1670	Second sack of Surat.
1672	Satnami rebellion.
1674	Coronation of Shivaji.
1680	Death of Shivaji.
1686	Bijapur annexed.
1687	Golconda annexed.
1689	Execution of Sambhaji.
1707	Death of Aurangzeb.
1709-12	Sikh rebellion.
1712	Death of Bahadur Shah.
1713	Accession of Farrukhsiyar.
1713-16	Sikh rebellion, death of Banda.
1714-20	Balaji Visvanatha Peshwa.
1719	Accession of Muhammad Shah.
1720-40	Baji Rao I Peshwa.
1723-24	Independence of Oudh under Sa'adat Khan, and of Deccan under Asaf Jah.
1739	Invasion of Nadir Shah.
1740	Independence of Bengal (Bihar and Orissa) under Allah Vardi (Ali Vardi) Khan.
1740-61	Balaji Baji Rao Peshwa.
1742	Dupleix, Governor of Pondicherry.
1748-61	Accession of Ahmad Shah, invasions of Ahmad Shah Abdali, Punjab ceded to Kabul.
1754-59	Accession of Alamgir II.
1756	Ahmad Shah Abdali captures Delhi.
1757	Battle of Plassey.
1761	Third Battle of Panipat.

CHRONOLOGICAL PRESENTATION OF PRINCIPAL EVENTS
(1765-1823)

A.D.

- 1765 Return of Clive, grant of the *Diwani* of Bengal.
- 1766 Nizam Ali's grant of the Northern Circars to the English.
- 1767-69 The First Mysore War.
- 1769 Appointment of Supervisors.
- 1771 Shah Alam goes to Delhi.
- 1772 Warren Hastings, Governor.
- 1773 Regulating Act.

Governors-General of Bengal

Warren Hastings

(1774-85)

- 1774 Rohilla War.
- 1775 Treaty of Surat, trial of Nandakumar.
- 1776 Treaty of Purandhar.
- 1778 War with the Marathas, capture of Pondicherry.
- 1779 Convention of Wadgaon, capture of Mahe, Goddard's expedition.
- 1780 Popham's capture of Gwalior, Second Mysore War.
- 1781 Porto Novo, deposition of Chait Singh, treaty of Chunar with Asaf-ud-dowlah.
- 1782 Arrival of Suffren with French fleet, treaty of Salbai, death of Hyder Ali.
- 1784 Pitt's India Act, Treaty of Mangalore.
- 1785 Resignation of Warren Hastings.
- 1785 Sir John Macpherson (Officiating).

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Lord Cornwallis

(1786-93)

A.D.	
1788	Impeachment of Warren Hastings.
1790	Third Mysore War.
1793	Renewal of Company's Charter, Permanent Settlement of Bengal.

Sir John Shore

(1793-98)

1795	Battle of Khārdā.
1796	Baji Rao II Peshwa.
1797-98	Death of Asaf-ud-dowlah, succession of Wazir Ali (deposed) and Sa'adat Ali.

Lord Mornington (Marquess Wellesley)

(1798-1805)

1799	Fourth Mysore War.
1800	College of Fort William.
1801	Assumption of Carnatic, Oudh treaty.
1802	Treaty of Bassein.
1803	War with Sindhia, Treaties of Deogaon and Surji Arjungaon.
1804	War with Holkar.
1805	Siege of Bharatpore.

Lord Cornwallis

(1805)

Sir George Barlow

(1805-07)

Lord Minto (I)

(1807-13)

A.D.

- 1810 Capture of Bourbon and Mauritius by the English.
1811 Java occupied by the English.
1813 Charter Act, abolition of Company's trade to India.

Lord Hastings (Earl of Moira)

(1813-23)

- 1814 Nepal War.
1816 Treaty of Sagauli.
1817 Last Maratha War.
1818 Baji Rao II deposed.

John Adam

(1823)

348 INDIAN HISTORY FOR MATRICULATION
CHRONOLOGICAL PRESENTATION OF PRINCIPAL EVENTS
(1823-58)

Governors-General

Lord Amherst

(1823-28)

A.D.	
1824	First Burmese War.
1825	Siege of Bharatpore.

W. B. Bayley

(1828)

Lord William Cavendish-Bentinck

(1828-33)

1828	Prohibition of <i>Sati</i> , suppression of Thagi.
1833	Charter Act, Company's Charter renewed, but trade abolished.

Governors-General of India

Lord Bentinck

(1833-35)

1834	Annexation of Coorg, province of Agra formed.
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Sir Charles Metcalfe

(1835-36)

Lord Auckland

(1836-42)

1838	Tripartite Treaty.
1839	Shah Shuja enthroned at Kandahar, death of Ranjit Singh.
1840	Surrender of Dost Muhammad.
1841	Revolt at Kabul, murder of British envoys.

Lord Ellenborough

(1842-44)

Conquest of Sind.

Lord Hardinge (I)

(1844-48)

First Sikh War, battles of Mudki and Ferozeshah.

Battle of Aliwal and Sobraon. Treaty of Lahore.

Lord Dalhousie

(1848-56)

Annexation of Satara, Second Sikh War.

Battle of Gujrat and annexation of the Punjab.

Second Burmese War.

First Indian Railway opened (Bombay to Thana), cession of Berar, annexation of Nagpur, Charter Act.

Ganges Canal opened, first issue of postage stamp.

Treaty with Dost Muhammad, Public Works Department organised.

Annexation of Oudh.

Lord Canning

(1856-58)

Sepoy Mutiny, Universities of Calcutta, Bombay and Madras founded.

End of Company, India under the Crown.

350 INDIAN HISTORY FOR MATRICULATION
CHRONOLOGICAL PRESENTATION OF PRINCIPAL EVENTS
(1858-1932)

Governors-General and Viceroy

Lord Canning

(1858-62)

A.D.
1861 Central Provinces constituted.

Lord Elgin (I)

(1862-63)

1863 Wahabi War, Dost Muhammad dies and is
succeeded by Sher Ali.

Sir John Lawrence

(1864-69)

1864 Bhutan War.
1866 Orissa famine.

Lord Mayo

(1869-72)

1872 Assassinated by a convict in the Andaman
Islands.

Lord Northbrook

(1872-76)

1874 Deposition of Gaekwar.
1875 Arya Samaj founded.

Lord Lytton

(1876-80)

1877 Queen Victoria proclaimed Empress of
India at Delhi Durbar. Aligarh College
(now University) founded, Deccan
famine.

1878-80 Second Afghan War.
1879 Treaty of Gandamak.

Lord Ripon

(1880-84)

A.D.

- 1881 End of Afghan War, First Census, Rendition of Mysore.
- 1882 Lahore University founded, repeal of Vernacular Press Act.

Lord Dufferin

(1884-88)

- 1885 Third Burmese War, foundation of Indian National Congress.
- 1886 Upper Burma annexed.
- 1887 Queen Victoria's Jubilee, Allahabad University founded.

Lord Lansdowne

(1883-94)

- 1892 Indian Councils Act, Manipur War.

Lord Elgin (II)

(1894-99)

- 1896 Plague in Bombay.
- 1897 Diamond Jubilee of Queen Victoria, famine and earthquake, Tirah Campaign.

Lord Curzon

(1899-1905)

- 1900-03 Famine and plague in India.
- 1901 Death of Queen Victoria, North-West Frontier Provinces created.
- 1903 King Edward VII proclaimed Emperor of India at the Coronation Durbar, Delhi.
- 1904 Indian Universities Act.
- 1905 Partition of Bengal.

352 INDIAN HISTORY FOR MATRICULATION

Lord Minto (II) (1905-10)

- A.D.
1907-08 Anarchy, and its repression.
1909 Morley-Minto reforms.

Lord Hardinge (II) (1910-16)

- 1911 King George V and Queen Mary hold Durbar at Delhi. Capital moved from Calcutta to Delhi. Partition of Bengal annulled, Bihar and Orissa created a new province.
1914-18 The Great War, India's service.

Lord Chelmsford (1916-21)

- 1919 Montford reforms, Government of India Act, Rowlatt Acts, Khilafat Movement, Punjab disturbances.
1920-21 Lord Sinha, Governor of Bihar.

Lord Reading (1921-26)

- 1922-24 Mr. Gandhi imprisoned and released, Swaraj party formed by Mr. C. R. Das.

Lord Irwin (1926-31)

- 1927-29 Royal Commission (under Sir John Simon).
1930 Round Table Conference (first session).

Lord Willingdon (1931-)

- 1931-32 Round Table Conference (second and third sessions).

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